J. M. † J. T.

CEREMONIAL

OF THE

DISCALCED NUNS

OF THE

Order of Our Blessed Lady
of Mount Carmel

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1930

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ORDINAL

or

CEREMONIAL

OF THE DISCALCLED NUNS

OF THE ORDER

OF THE MOST BLESSED VIRGIN MARY

OF MOUNT CARMEL

Edition Common to the Whole Order

Translated by the Carmelites of New Orleans

Imprimatur.

✠ J. W. Shaw,

New Orleans,

July 15, 1930

J. † M.

Brother William of Saint Albert,

Superior General of the Discalced Brothers of Our Lady of Mount Carmel and Prior of the same holy Mountain,

Greetings in the Lord.

Our Venerable Definitory General has carefully examined the present copy of the Ordinal or Ceremonial of the Discalced Carmelite Nuns and has found it entirely conformable to the Decrees of the Sacred Congregation of Rites, to the rules of the sacred Liturgy, to the prescriptions of Canon Law, to the Constitutions approved 1926 by the Holy See for the above mentioned Nuns, and to the praiseworthy traditions of the Order.

Therefore, the Venerable Definitory General, in its 204th Session, held on September 25, 1928, has approved the present edition of the Ordinal or Ceremonial, *common to the whole Order,* and, presupposing the fulfilment of all other requirements of law, has ordered its publication and observance.

Given at Rome, from our General House, September 25, 1928.

Fr. William of St. Albert,
Sup. General

Fr. Gerard of St. Joseph,
4th. Def. Gen. and Sec. of the Definitory.

L. † S.

The Venerable Definitory General, in its 294th Session, held on June 6, 1930, has diligently examined the present translation in English of the Ceremonial of the Nuns of our Order and, having found it in conformity with the edition, *common to the whole Order,* approving at the same time the few modifications embodied in the translation, orders its publication "servatis de jure servandis".

Given at Rome, from our General House, June 6, 1930.

Fr. William of St. Albert,
Sup. General

Fr. Gerard of St. Joseph,
4th. Def. Gen. and Sec. of the Definitory.

L. † S.

This Ordinal or Ceremonial is divided into three Parts each comprising two Sections.

PART FIRST—THE CEREMONIES OF THE CHOIR

Section. I—General Rules

Section II—The Different Offices of the Choir

PART SECOND—THE DIVINE WORSHIP

Section I—What Concerns Divine Worship in General

Section II—Some Particular Functions

PART THIRD—CEREMONIES PROPER TO CARMEL

Section I—Common Exercises of Piety

Section II—Domestic Ceremonies

JESUS † MARY

ORDINAL OR CEREMONIAL OF THE DISCALCED NUNS OF THE BLESSED VIRGIN MARY OF MOUNT CARMEL

PRELIMINARY CHAPTER

RELIGIOUS DEPORTMENT

1. The Nuns being obliged by their profession to keep their interior life well-ordered, should so regulate their exterior as to give evidence of the order within. Therefore, it seems useful to give certain rules on this subject before explaining the laws and ceremonies which govern the exercises of piety and the acts of Community life.

2. The rules of perfect exterior deportment are comprised in the following points: 1st. To avoid all gestures and anything offensive to religious modesty, for example, when speaking not to move the head or the hands; 2nd. To observe in all things the just measure dictated by this

same religious modesty; for example, not looking fixedly at persons, especially Superiors,—not laughing immoderately and without a real cause,—not swinging the arms when walking, not letting them hang down, but rather holding the hands, when not employed, modestly under the scapular,—not crossing the legs or the feet,—having the countenance always calm and humble, and alike with all,—not letting the eyes wander here and there, but keeping them modestly lowered,—not stretching the members, not, as far as possible, yawning or making other movements which denote laziness, or, when unavoidable, observing moderation so that others may not be annoyed.

3. It is not proper when speaking with a Nun to hold her by the scapular or girdle. It shows little solidity to play with the key or with one's own girdle. The manner of walking should be neither too slow nor too hurried, but always moderate, always suited to circumstances. The hands or the face of another should not be touched, except through necessity, this being a sign of levity rather than holy friendship. The Nuns when sitting should keep their feet together and covered with the habit, particularly in the Choir and at other Community acts which demand greater attention and respect. Likewise, it is well in speaking with another not to approach too close as this may cause annoyance.

4. Custody of the tongue requires that the Nuns speak with moderate voice, not in a harsh or an excited tone, that they speak little and be brief in their conversation, particularly in the presence of seniors, showing a desire to learn rather than to teach,—that they do not interrupt one another, and much less Superiors,—that they do not contend or show obstinacy in maintaining their opinion,—that they avoid vain talk, such as of one's birth or the esteem in which one was held, and flattery, affected compliments, etc.: these things being unbecoming in the mouth of a Religious. They should not address a Nun from a distance, nor call her with gestures.

5. Particular attention should be paid to charity in all conversation, speaking well of everyone, especially of the absent, and abstaining entirely from all cutting or mortifying words: this rule is imposed on all by the law of charity itself. The Nuns must be equally careful to speak with sincerity, avoiding not only lies, according to the divine law, but even the shadow or suspicion of falsehood. Therefore, they should think a moment before answering a question or affirming a fact, so as not to assert inadvertently one thing for another, or a doubtful thing as certain.

6. A Nun in speaking with seculars should be serious and reserved, avoiding all familiarity and unnecessary talk, and endeavor to introduce something spiritual and profitable to souls.

7. The Nuns when they meet should incline the head and reverently give the salutation of the Order: the younger saying, *Praised be Jesus Christ!*, the other answering, *Now and forever* (1).

8. The Nuns in speaking with our Fathers use the title *Your Reverence;* with the Brothers, *Your Charity.* They do the same among themselves, using the first title with the Mothers, and the second with all the rest. But they should not, in speaking of themselves, say *Our Charity, Our Reverence,* nor *We,* but simply, *I* have done this, *I* have said that. They should not call one another simply by name, but say *Mother N.* or *Sister N.* The Prioress should not be called by her own name but by that of her office, that is, *Our Mother Prioress,* or simply, *Our Mother.* The Sub-prioress also is called by the name of her office: *Mother Sub-prioress.* The Novices and the newly Professed, as long as they are under the direction of the Mistress, give her the title of *Mother* and *Your Reverence,* even though she be only a Sister. When naming our Father General, the Vicar General, the Pro-

(1) 100 days indulgence each time.

curator General or the Provincial, they say *Our Father General, Our Father Vicar General, Our Father Procurator General,* or *Our Father Provincial.* They say *Our Father X* for the Definitors General; these, as well as the ex-Generals and ex-Procurators General, enjoy the title of *Our Father* during their whole life.

9. Letters sent by post are addressed according to the custom of the Order and of the country. J. † M., or, J.M. † J.T., and *Pax Christi,* or *May the Grace of the Holy Spirit be in the soul of Your Reverence!,* are written at the head of the letter. The formula, *Your humble servant in Jesus Christ,* or, *in Christ,* or, *in Our Lord,* or, *Your humble sister and servant,* is used in the signature; however, to a Superior, the signature is *Your humble servant and daughter;* and even those who have the title of Mother sign *Sister N. of N., D.C.,* adding *Prioress,* or *Sub-prioress,* as the case may be.

10. The Nuns on receiving anything, such as clothes, books, etc., from an official of the Monastery, or from someone else in the name of the Prioress, should incline the head, saying: *Benedictus Deus in donis suis.* But if they receive these things from the Prioress herself, they say the same words kneeling and kiss her scapular in token of gratitude.

11. A Nun on being reproved by the Prioress or Mistress should receive the correction with humility, strike her breast, saying *mea culpa,* and put her head to the floor until told to rise. If the Prioress finds a Nun talking with another in time of silence, or doing something contrary to the Rule, or Constitutions, or to her particular order, these Nuns, even before they are reproved, should prostrate immediately in acknowledgment of their fault, and not rise until bidden to do so by the Prioress herself.

I would endure a thousand deaths rather than violate even the least of the ceremonies of the Church.

(Our Mother St. Teresa
Life, Ch.33)

PART FIRST

THE CEREMONIES OF THE CHOIR

SECTION I

GENERAL RULES

Chapter I

THE BELLS

§ I

WHEN AND HOW THE BELLS ARE RUNG FOR THE DIVINE OFFICE

12. There shall be two bells, one moderately large and another somewhat smaller, of harmonious sound, that they may sometimes be rung together, and of such a weight as easily to be rung by the Nuns.

13. The large bell is rung, unless otherwise indicated, for the space of a *Miserere* recited devoutly, and the smaller bell, during a *De profundis;* an interval of a *Miserere* is always allowed between the two bells.

14. The two bells are rung on ordinary days for Matins and the other Hours, the first for a *Miserere,* the second for a *De profundis,* with an interval of a *Miserere,* as said above. The large bell is rung twice and the smaller bell once for Vespers and Matins on doubles of first and second class, observing the general rule given in No. 13.

15. ~~The large bell is rung during a *Miserere* for Lauds immediately after the last lesson of Matins~~.

16. The bell is rung for Matins at 9 o'clock in the evening throughtout the year, even if for some reason Matins are not recited at that hour, except the last three days of Holy Week and certain other special days to be mentioned in Part Second.

17. The smaller bell is rung during a *De profundis* at the end of morning Prayer, that is, at the beginning of Prime, as the signal for the Little Hours. These, as the Prioress judges proper, may be said all together, or, one or two may be deferred until before the Conventual Mass, but, as far as possible, all must be said before Mass begins.

18. The bell is rung for Vespers at 2 o'clock in the afternoon, except in Lent when Vespers are said before dinner; the bell is then rung at 11 o'clock in the morning, or a little before, so that the Nuns may go to the Refectory at 11:30, the hour fixed by the Constitutions, but when Vespers are chanted it is rung earlier for the same reason as above.

§ II

TIME AND MANNER OF RINGING FOR PRAYER AND THE CONVENTUAL MASS

19. The large bell is rung during a *Miserere* for Prayer: for morning Prayer at 6 o'clock from the Feast of the Exaltation of the Holy Cross until Easter, at 5 o'clock from Easter until the Exaltation of the Holy Cross; for evening Prayer, at 5 o'clock in every season.

20. The two bells are rung successively, allowing the ordinary interval, for the Conventual Mass. This Mass is said at 8 o'clock in the morning from Easter to the Exaltation of the Holy Cross, at 9 o'clock from the Exaltation of the Holy Cross to Easter. Whenever one or two of the Little Hours are recited before Mass, the two bells are rung in the manner indicated in No. 14, either at a quarter or a half hour, respectively, before the time fixed for Mass by the Constitutions, so that this hour may not be changed; and at the third psalm of the last Hour the signal for Mass is given by ringing the large bell once for a *Miserere*. However, when the Prioress is ob-

liged, with permission of the Provincial, to change the hour of the Mass (Const. No. 50), the bells are regulated accordingly.

21. It is customary in some places to give a few strokes with the large bell for about a *Pater noster* after the signal for the Conventual Mass that the faithful may know that Mass is about to begin, and for other Masses to give only the said strokes, omitting the longer ringing. Where this custom has been introduced, it may be continued.

§ III

TIME AND MANNER OF RINGING FOR THE *ANGELUS*, THE *SALVE REGINA*, SERMONS AND SOME OTHER CEREMONIES

22. The *Angelus* is rung by giving three strokes three separate times with the large bell, with a pause of an *Ave Maria* between each three. However, the Nuns may follow the custom of the place, if it is different, in order to avoid singularity, conforming especially to the practice of the Fathers. The *Angelus* is rung twice a day, at noon and in the evening. It may be rung also in the morning, about daybreak, in places where it could not be omitted without appearing to be an irregularity.

23. The *Salve Regina* is chanted solemnly on all Saturdays and eves of the principal feasts of Our Lady (1). It is chanted at 6 o'clock in the evening from Holy Saturday to September 14th, and for it the large bell is rung once for a *Miserere* towards the end of Prayer, that is, about 7 or 8 minutes to 6 o'clock; it is chanted at 5 o'clock during the remainder of the year, and only one signal is given which serves both for Prayer and the *Salve*. How-

(1) See No. 347.

ever, Prayer which follows the *Salve* should last for an entire hour.

24. The Nuns follow the regulations of the Reverend Father Provincial in ringing for Sermons, Exposition of the Most Blessed Sacrament, Benediction at the close of Exposition on the feasts of Our Lady of Mount Carmel, our Father St. Joseph, our Mother St. Teresa, our Father St. John of the Cross, as well as that on the eve of these feasts, and for the Matins of these same and other more solemn feasts throughout the year. The Reverend Father Provincial, on his part, will regulate the above according to the custom of our Fathers and maintain uniformity in all the Monasteries of his Province. If the Ordinary of the place prescribes any special ringing for a public cause, this prescription should be followed (Canon 612).

§ IV

CERTAIN OCCASIONS ON WHICH BOTH BELLS ARE RUNG TOGETHER

25. The two bells are rung together at three different times in all processions: first, at the beginning, second, towards the middle, and third, towards the end of the procession, each time for the space of a *Miserere*.

26. The two bells are rung also during the *Te Deum* which it is customary to chant at the election of our Very Reverend Father General, of the Provincial and of the Prioress.

27. Both bells are rung together during the hymn *Veni Creator* chanted at the Clothing of Novices and while the *Te Deum* is chanted at Professions, either temporary or perpetual, at the Renovation of Vows and at the Veiling of the Nuns, also in other circumstances when public thanksgiving is offered to God.

28. On the said occasions of Clothing, Profession, Re-

novation of Vows and Veiling, both bells are rung festively. However, the Nuns may conform to the custom of the place and the practice of our Fathers as to the manner of ringing for processions, for Holy Thursday and Holy Saturday, and when the *Te Deum* is chanted in thanksgiving, as at elections, or for other public reasons.

§ V

TIME AND MANNER OF RINGING FOR THE DEAD

29. The bells are rung three times for Vespers of the Dead at the capitulum of Vespers of the Feast of All Saints (2): the first two times, both bells are tolled together, the third time, the smaller bell is tolled alone. They are likewise rung three times, as above, for Matins of the Dead, whereas for Lauds they are tolled together only once for the space of a *Miserere* at the ninth responsory of Matins. The Nuns conform to the general custom of ringing the bells on the day of the Commemoration of all the Faithful Departed and whenever there are suffrages common to the whole city and especially to the Regulars.

30. The large bell is rung as for the *Angelus* immediately after the death of one of our Nuns; then both bells are tolled together three different times, as customary, with a short pause between each peal. Besides, both bells are tolled while the body is borne from the Infirmary to the Choir, from the Choir to the grave, and at the end of the burial service. Nevertheless, if necessary, the custom of the country may be followed.

31. If the burial of a secular takes place in the Chapel of the Convent, the two bells are first tolled for the space of a *De profundis* when the body is carried into the Church, then twice again for the same length of time,

(2) Or of Sunday, Nov. 2nd, when All Saints falls on Saturday.

with an interval of a *De profundis* between each; and, finally, during the ceremony of interment.

§ VI

THE DOMESTIC BELL AND ITS USE

32. Besides the two bells mentioned in No. 12, there shall be a small bell in the cloister, or in another more convenient and private place, to serve for domestic use.

33. This bell is rung to mark the end of morning and evening recreation, serving in the latter case for Compline also. It is rung at the end of Compline and of Prime to indicate the beginning and the end of the silence enjoined by the Rule. This bell serves also for the morning and evening examen of conscience: it is rung for the former at seven or eight minutes before dinner (or, in Lent, at the end of the *Magnificat* canticle), for the latter, at the end of the *Benedictus* canticle. Besides, it is rung at night as the signal for retiring to rest; for the end of the siesta in summer; for the Litany of the Blessed Virgin Mary during Lent; for supper or collation; for the sweeping of the house; for a Mass at which the Nuns are to receive Holy Communion, and for the opening instruction of the Canonical Visitation. It is rung each time for the space of an *Ave Maria.*

34. It is not necessary to ring for the beginning of the spiritual reading prescribed by the Constitutions, as all know that it begins immediately after Vespers, or, during Lent, after the Litany. But the bell is rung at 3 o'clock, for the usual space of an *Ave Maria*, to denote the end of the reading. However the bell at 3 o'clock is omitted if at that time the Nuns are assisting at a sermon, or at Chapter, or in the Choir.

35. The signal for the discipline which, according to the Constitutions, is taken each Friday night, follows the

bell for the examen of conscience and is given by three distinct strokes separated by a very brief interval. The same signal is given on Monday and Wednesday wherever the laudable custom of taking the discipline in common on these days has been introduced (3).

36. This bell is used to convoke Conventual Chapter by giving twelve strokes separated by a very brief pause, followed by six continuous strokes. The same signal is given for the Chapter which closes the Canonical Visitation. If Chapter is held at the time of Prayer, the strokes are given as above immediately after the ringing of the large bell, and, if it be morning, as soon as Chapter is over, the smaller bell is rung for the Little Hours, as said in No. 17.

37. The Nuns who have active voice are summoned to Chapter, as for the elections or for treating of some business, by six continuous strokes followed by six distinct strokes of the domestic bell.

38. To assemble the whole Community, either when the Most Blessed Sacrament is brought to the sick or for some other reason, nine distinct strokes are given with the same bell, which is rung for the space of an *Ave Maria* after the said strokes.

39. The various officials of the Convent are also called with this bell: any one thus called goes immediately to her office, or to some other place appointed by the Prioress. The Cook is called with one stroke, the Infirmarian with two, the Provisor with three, the Refectorian with four strokes, always very distinct.

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(3) This custom which is taken from the Constitutions of our Fathers is approved by the Sacred Congregation of Religious.

§ VII

THE RATTLE AND THE CLAPPER

40. The rattle is used to call the Nuns to the Infirmary to assist the dying in their last moments. The rattle replaces the bells from the *Gloria* on Holy Thursday until the same hymn is intoned on Holy Saturday, also during time of interdict when the ringing of bells is forbidden.

41. Besides the rattle, the Nuns will have a clapper formed of a little piece of board with two smaller movable pieces attached. The Nun appointed sounds this clapper three times in the middle of the dormitory at the hour of retiring and gives in a grave and moderate tone a sentence drawn from the occuring solemnity or meditations of the season and likely to inspire devotion. If this sentence cannot easily be heard from one place by all the Nuns, it should be repeated in several parts of the dormitory, the clapper being sounded each time.

42. The Nun who rises first at the hour of awakening the Community for morning Prayer should promptly take the clapper and, sounding it three times, say in a clear and devout voice: *Praised be Jesus Christ and the Virgin Mary His Mother, come to Prayer, Sisters, come to praise the Lord!* (4) then go through the dormitory giving two knocks on the door of each cell. A holy emulation should incite each Nun to be the first on this occasion. Where it is customary, the clapper may be sounded for Matins and an invitation, like that for morning Prayer, given (5).

43. The clapper is sounded three times in the middle of the dormitory at a quarter to 5 o'clock in the afternoon as a signal to prepare for Prayer.

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(4) His Holiness Pius X of saintly memory granted an indulgence of 300 days to the one who performs this office, either for Matins or morning Prayer (April 2, 1909).

(5) The formula used by our Fathers is the same as for Prayer, except that *to Matins* is said instead of *to Prayer*.

Chapter II

THE DIFFERENT CEREMONIES OBSERVED IN CHOIR

§ 1

WHEN AND HOW TO MAKE THE SIGN OF THE CROSS AND TO STRIKE THE BREAST

44. There are two Signs of the Cross. The first is made by moving the right hand, with the fingers joined and the palm towards one's self, from the forehead to the breast and from the left shoulder to the right, the left hand resting meanwhile on the breast. The second is made on the forehead, mouth and breast with the thumb of the right hand, the other fingers being closed and the palm turned towards one's self, the left hand resting meanwhile on the breast.

45. The Nuns make the first Sign of the Cross when *Deus in adjutorium meum intende* is said at the beginning of the Canonical Hours, touching the forehead, breast, left and right shoulder at each of these words respectively. They do the same at the beginning of the *Magnificat, Nunc dimittis* and *Benedictus,* at the *Adjutorium nostrum in nomine Domini* whenever it precedes the *Confiteor* (as in the *preces*) and at the *Indulgentiam* after the *Confiteor;* at the words *Dominus nos benedicat* at the end of Prime, and at the words *Pater et Filius et Spiritus Sanctus* after the *Benedicat et custodiat nos* at the end of Compline; at the intoning of the first antiphon, *Afferte Domino,* at Matins of the Epiphany (but not during the octave); likewise, on the last three days of Holy Week, at the first antiphon of Matins, of Lauds and of Vespers, and the first psalm of each of the other hours.

46. The Nuns make the Sign of the Cross with holy water on entering the Choir, Refectory, Chapter Room, or their own cell, and when leaving these places; also when sprinkled by the Hebdomadary, or by the Visitor on the occasion of the holy Visitation, and on all other similar occasions.

47. The Nuns make the second Sign of the Cross on the mouth at *Domine labia mea aperies* at the beginning of Matins; on the breast, at *Converte nos Deus* in the beginning of Compline; on the forehead, mouth and breast, at the *Initium* or *Sequentia Sancti Evangelii* at Mass.

48. The Nuns strike the breast moderately at each *mea culpa* of the *Confiteor,* doing this with the right hand, the fingers joined and closed, and the left hand resting on the breast. The same is done, where customary, at each of the three *Agnus Dei* which terminate the litanies or which precede the Communion of the Conventual Mass, as also at the three *Domine non sum dignus* both before the Communion of the Priest and that of the faithful.

§ II

THE PROSTRATIONS

49. There are two kinds of prostration: the medium and the entire. Both prostrations are made kneeling: the first by inclining to about eight inches from the floor, the second, by touching the floor with the forehead or the mouth.

50. The medium prostration is made by the Nuns each time they say the *Confiteor* kneeling, except in the ferial *preces* at Prime (1).

51. The entire prostration is made by all the Nuns, except the Chantresses, when *Et Homo factus est* is

(1) See No. 75.

chanted in the *Credo* of the Mass. It is likewise made at the words *Nativitas Domini nostri Jesu Christi* in the Martyrology of Christmas eve; at *Venite adoremus* in the Adoration of the Holy Cross on Good Friday; at the words *Emisit Spiritum, Expiravit, Tradidit Spiritum*, in the reading or chanting of the Passion, until the signal is given to rise. The same prostration is made during the *Pater noster* at the end of the burial service of a Nun.

52. The entire prostration is made by the Nuns whenever at Chapter or in the Refectory they are reproved by the Monitress or accuse themselves of their faults, and they remain prostrate until the Presider gives the signal to rise. This prostration is also made by the Nuns whenever and in whatever place they are reproved by the Presider (2).

53. There are hardly any other circumstances in which the entire prostration is made, unless it be to kiss the floor in the cases mentioned in the following Chapter (3), and before rising from prayer, even private, in any regular place.

54. However, the Nuns do not kiss the floor when during Prayer or any part of the Divine Office they rise simply to continue the same exercise; neither do they do so when they commit some fault at table, at the public ceremonies of the Clothing and Veiling, at processions, blessings, solemn *Salve* and burials.

§ III

THE ENTIRE GENUFLECTION

55. There are two kinds of genuflection: the entire, made on both knees, and the half, on one knee. The en-

(2) See No. 11.
(3) See Nos. 99, 100, 101, 104, 118.

tire genuflection is made by placing first the right knee near the heel of the left foot, then the left knee next to the right.

56. The entire genuflection, with a semi-inclination, is always made by the Nuns on entering or leaving the Choir when the Most Blessed Sacrament is exposed, when Holy Communion is being distributed to the faithful and before the Repository on Holy Thursday.

57. The entire genuflection is likewise made throughout the year at the Antiphon of the Blessed Virgin which terminates the Canonical Hours, except during Paschal time and from the Vespers of Saturday until sunset on Sunday; during the *Pater, Ave* and *Credo* at the end of Compline, except when the Antiphon of the Blessed Virgin is said standing, for then the profound inclination is made during these prayers; during the *Aperi Domine* and *Sacrosanctae,* and during the Litany of the Blessed Virgin after Vespers.

58. The entire genuflection is made by all the Nuns, even the Chantresses, at the words, *Venite, adoremus et procidamus ante Deum* of the invitatory at Matins; at the invitatory, *Ave Maria, gratia plena, Dominus tecum,* both before and at the end of the psalm *Venite,* in the Office of the Blessed Virgin; during the first verse of the hymn *Ave maris stella;* during the verses *O Crux ave spes unica* of the hymn of the Holy Cross, *Veni Creator Spiritus* of the hymn of the Holy Spirit, *Tantum ergo* and *O Salutaris Hostia* of the hymns of the Most Blessed Sacrament and the verse *Te ergo quaesumus* of the *Te Deum.*

59. The entire genuflection is always made at the *preces* of the Office of the Dead, from the *Pater noster* inclusive until the end of the last prayer, and also at the ferial *preces* from the *Kyrie eleison,* the Hebdomadary alone rising to say the *Domine exaudi orationem meam* and the prayer or prayers; the other Nuns rise after the

Benedicamus Domino if another Hour follows immediately, otherwise they remain kneeling for the Antiphon, and only the Versicler rises to say the versicle and the Hebdomadary, the prayer.

60. The entire genuflection is made by the Nuns at a chanted Mass both times the words *Salve Sancta Parens* of the Introit of the Mass of the Blessed Virgin are said; at the words *Et incarnatus est de Spiritu Sancto* of the *Credo*; from the end of the *Sanctus* until after the Elevation, and from the end of the *Benedictus* until the *Pater noster;* from the last *Agnus Dei* until the Communion antiphon; for the blessing of the Priest at the end of Mass (4) and at *Et Verbum caro factum est* in the last Gospel.

61. The entire genuflection is likewise made in chanted *Requiem* Masses at the Collects and Postcommunion prayers and from the end of the *Benedictus* until the *Pax Domini* inclusive. The same rule applies to chanted ferial Masses in Advent and Lent, on Ember Days and the Vigils on which a fast is prescribed (even if there is a dispensation from the fast), However, Holy Thursday, the Vigils of Christmas, Easter and Pentecost, and the Ember Days of Pentecost are an exception to the above.

62. The Nuns remain kneeling during Low Mass, even in Paschal time, except at the two Gospels. If the Mass is said by a Father of the Order, they rise on Sunday before the last Gospel for the *Salve Regina* and in Paschal time for the *Regina coeli.*

63. The entire genuflection is also made when the words *Et procidentes adoraverunt eum* are recited or chanted in the Gospel on the Feast of the Epiphany and

(4) If the Mass is chanted by a Father of the Order, the Nuns remain kneeling, except on Sunday, for the *Salve Regina* and its prayer, which our Fathers say immediately before the last Gospel. The *Regina coeli* is said standing in Paschal time instead of the *Salve Regina.*

during its octave (5); when at chanted Masses the words, *In nomine Jesu omne genu flectatur* etc. down to *infernorum* inclusive, occur in the Epistle; again, at the words *Veni Sancte Spiritus* in the Gradual or the Tract of the Mass of the Holy Spirit; at the last verse of the Tract *Adjuva nos Deus,* of the ferias of Lent; at the words *Et procidens adoravit eum* in the Gospel of Wednesday after the fourth Sunday of Lent, and, lastly, when the Deacon says *Flectamus genua* until the Sub-deacon responds *Levate.*

§ IV

THE HALF GENUFLECTION

64. The half genuflection is made by bending the right knee and placing it on the floor near the heel of the left foot.

65. Whenever several of the Nuns make the genuflection together, it should be done simultaneously and exactly alike. This observation applies to all similar cases.

66. If this genuflection is made when the holy Names of Jesus and Mary or other names requiring an inclination are pronounced, the inclination is omitted, according to the known principle that the lesser is comprised in the greater. This rule should always be followed unless the rubrics expressly prescribe the contrary.

67. The half genuflection is made by the Nuns to Our Lord in the Tabernacle (6) when they enter or leave the Choir, or to the Cross from the Adoration on Good Friday until the end of None on Holy Saturday. It is also

(5) The same is done at the end of the third Mass of Christmas.

(6) But if the Most Blessed Sacrament is exposed, the entire genuflection with a semi-inclination is made on entering and leaving the Choir, according to the rule given in No. 56.

made in passing before a Relic of the True Cross or some other instrument of the Passion exposed on an altar.

68. If the Choir is situated back of the Altar in which the Blessed Sacrament is reserved, the officials of the Choir make the half genuflection to the Most Blessed Sacrament each time that, at the Divine Office, they go to the middle or return therefrom. This genuflection is made by all the Nuns whenever they cross from one side of the Choir to the other.

69. Whenever the Divine Office is said before the Most Blessed Sacrament exposed, the officials always make a half genuflection instead of a profound inclination after reciting or chanting anything either in the middle or at their place.

§ V

THE PROFOUND INCLINATION

70. The rubrics mention three kinds of inclination: the profound, the semi and the slight. The first consists in standing with the body inclined in such a way that the hands being crossed easily touch the knees; the second is made by inclining the head and shoulders; the third, by simply bowing the head (7).

71. The profound inclination is made during the prayers which the Community recites in secret, unless the Nuns are then kneeling.

72. If the Choir is situated at the side of the Sanctuary in view of the Tabernacle, the Nuns make the half genuflection on entering and leaving, as said in No. 67, but make only a profound inclination to the Cross each time

(7) This slight inclination must be more or less accentuated according to the dignity of the name or mystery mentioned.

they go to the middle or return therefrom, as also each time they pass from one side to the other. Nevertheless, if the Most Blessed Sacrament is exposed, they make the half genuflection instead of the profound inclination.

73. Wherever the Divine Office is said in a place from which the tabernacle, in which the Most Blessed Sacrement is reserved, cannot be immediately seen, the profound inclination is made to the Cross, not only during the Office, but also on entering and leaving the Choir.

74. The profound inclination is made by all the officials of the Choir (unless a genuflection is otherwise required) after intoning an antiphon, psalm, invitatory, hymn, canticle or versicle, or finishing a capitulum or the blessing of a lesson, also when they intone the Introit or other parts of the Mass. If the Most Blessed Sacrament is exposed, the profound inclination is replaced by the half genuflection (8).

75. The profound inclination is made by all the Nuns during the *Confiteor* at Prime and at Compline, unless they are then kneeling, and while the Hebdomadary adds the *Misereatur nostri;* also during the *Confiteor* and *Misereatur* at Conventual Chapter.

76. The profound inclination is made at *Gloria Patri et Filio et Spiritui Sancto* at the end of the psalms and other times when these words occur. However, the Hebdomadary, Chantresses, Versiclers and Readers in saying these words alone, do not incline until they have finished them, and even if the Most Blessed Sacrament is exposed, they make the profound inclination and not the genuflection, the inclination simply supplying for the one they would otherwise have made with the Choir.

(8) See No. 69.

77. The profound inclination is made at the words *Trinitas* or *Trinus*, or *Pater, Filius et Spiritus Sanctus*, or others signifying the Most Holy Trinity, when they are pronounced in the termination of the hymns and in the canticle *Benedicite;* nevertheless, only a semi-inclination is made at these words when they occur elsewhere. The profound inclination is likewise made at the holy Names of Jesus and Mary when they are pronounced by at least one of the two Choirs, but only a semi-inclination is made when the Most Holy Trinity, Jesus or Mary is mentioned in the invitatory and in the responsories of the Hours. Those who are seated when the holy Names are pronounced make only the semi-inclination.

78. The profound inclination is also made at these two lines: *Et nos beata quos sacri rigavit unda sanguinis* of the hymn of Christmas; each time that the words *Sit Nomen Domini benedictum* of the psalm *Laudate pueri* are pronounced by the whole or by one Choir; when *Benedicat et custodiat nos* to *Spiritus Sanctus* inclusive is said at Compline and *Dominus nos benedicat* at Prime; and on every occasion when a blessing is given to the Community by the Hebdomadary, unless the Nuns are then kneeling, in which case an inclination of the head suffices.

79. The profound inclination is made at a chanted Mass during the first Collect and first Postcommunion prayer from *Oremus* to *Qui vivis et regnas* or *Qui tecum vivit et regnat* exclusively, as also in the Canonical Hours at the proper prayer of the day; again, during the prayer which follows the *Salve Regina* solemnly chanted, and during the first of the prayers said immediately after a responsory of the Dead.

80. The profound inclination is made by the Reader towards the Hebdomadary when the latter gives her the blessing at the Divine Office; also by the Chantresses before and after announcing an antiphon to the one who officiates. The same inclination is made at Grace when

the Hebdomadary says *Benedic Domine* etc., *Agimus tibi gratias* or *Benedictus Deus,* and at *Retribuere dignare* etc.

81. The profound inclination is made in a chanted Mass at the words *Adoramus te—Gratias agimus tibi—Jesu Christe—Suscipe deprecationem nostram* of the *Gloria;* at *Jesum Christum* and *Simul adoratur* of the *Credo;* and at *Gratias agamus Domino Deo nostro* of the Preface.

82. The profound inclination is always made before the Relics of the Blessed Virgin Mary or of the Saints when exposed on an altar; also at the words: *Salve Regina—Et spes nostra salve—Jesum—Maria* when the antiphon *Salve Regina* is said standing. Finally, this inclination is made by whoever enters or leaves the Refectory, Chapter Room or Oratory, and by the Reader and Server at first table before and after fulfilling their duties. A profound inclination is also made in similar cases which will be mentioned in proper order.

§ VI

THE SEMI-INCLINATION

83. The semi-inclination is made by the Nuns whenever they turn from the Altar or the Cross to face one another; also each time one or two alone pronounce the holy Names, *Jesus* (9) and *Maria,* but not their synonyms, that is, *Christi, Salvatoris,* or *Beatae Virginis, Dei Matris;* at the name of the Most Holy Trinity (10) and when one alone says the words *Sit Nomen Domini benedictum.* It is made, besides, when the Most Precious Blood of Our Lord is mentioned, when *Sanctus, Sanctus, Sanctus, Do-*

(9) The inclination for the Name of Jesus should be more marked than for that of Mary (Ceremonial of Bishops).
(10) See No. 77.

minus Deus Sabaoth is said alternatively in the Office or the Mass; likewise, when the words *Qui tecum vivit* or *Qui vivis* are said at the conclusion of the first prayer of the Mass or the office, and if there are other prayers, at these same words or at *Per Dominum nostrum*, always until *Spiritus Sancti Deus* inclusive. The same inclination is made at *Sanctum et terribile Nomen ejus* in psalm 110, at *Per viscera misericordiae Dei nostri* in the canticle *Benedictus* and at *Benedicamus Patrem et Filium cum Sancto Spiritu* in the *preces* of Compline when they are not said kneeling; also by the Hebdomadary each time she says *Oremus* before a prayer. These inclinations are made in whatever direction the Choir is then facing. Finally, this inclination is made in genuflecting before the Most Blessed Sacrament exposed (11).

84. The semi-inclination is made by the Chantresses when, on solemn feasts, they announce the antiphons and lessons to the Religious: it is made before but not after the announcement.

85. The semi-inclination is made by all the Nuns, even when kneeling, towards the Hebdomadary as she sprinkles them with holy water.

86. The semi-inclination is made at the words *Venceremur cernui* when chanted before the Most Blessed Sacrament exposed.

87. The semi-inclination is made by the Nuns when passing before a Cross or holy image.

88. Mutual inclinations, unless otherwise noted, are semi between equals, slight from superior to inferior, and profound from inferior to superior.

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(11) See No. 56.

§ VII

THE SLIGHT INCLINATION

89. The slight inclination is made when one passes before a Relic of the Holy Cross or other instruments of the Passion enclosed in the Altar; also each time the name of the Saint or Blessed whose feast is celebrated or commemoration made that day is pronounced in Choir, but not when it occurs in the common suffrage; likewise, according to our praiseworthy custom, when the holy names of Joseph, Elias, Teresa and John of the Cross are pronounced. If several of these names occur in the same prayer, only one slightly prolonged inclination is made. This inclination is also made at the name of the reigning Sovereign Pontiff.

90. The slight inclination is made to the Chantress by the one to whom she announces an antiphon or a lesson.

91. Nevertheless, as the mutual salutations of the Choir are only laudable customs of our Order and do not belong to the rite properly so called, they are omitted from the Adoration of the Cross on Good Friday until None of Holy Saturday, as well as at the Office of Tenebrae, the Office of the Dead, and each time the Most Blessed Sacrament is publicly exposed.

§ VIII

WHEN THE CHOIRS FACE EACH OTHER AND WHEN THE ALTAR

92. The two Choirs face each other during the alternate recitation of the psalms and hymns, during the lessons of Matins, the responsories which follow these lessons and the antiphons; also when the Nuns profoundly incline, kneel or prostrate during the Divine Office or chanted Mass. Nevertheless, the Chantresses and Versiclers always face the Altar to intone the antiphons,

psalms or versicles according to their respective offices, and having made the inclination to the Altar (or the genuflection if the Most Blessed Sacrament is exposed) conform to the position of the Choir. However, for the *preces*, the commemorations and the suffrage of the Saints at the ferial Office and for the *preces* of the Office of the Dead, they remain kneeling to perform their office, but the Hebdomadary always faces the Altar whenever she is in the middle of the Choir. The Nuns kneel facing the Altar at a chanted Mass from the end of the *Sanctus* until after the Elevation and from the end of the *Benedictus* until the *Pater noster,* and after chanting the *Agnus Dei* until the Sacred Species are completely consumed.

93. The two Choirs also face each other during the Antiphon of the Blessed Virgin at the end of the Canonical Hours, during the sprinkling with holy water and during the *Kyrie eleison, Sanctus, Benedictus* and *Agnus Dei* at a chanted Mass.

§ IX

WHEN THE CHOIRS STAND AND SIT

94. The Choirs stand and sit alternately, even if the Most Blessed Sacrament is exposed, during the recitation of the psalms: the first Choir stands for the first psalm and sits for the second; the second Choir sits for the first psalm and stands for the second, and so on. This order is observed even during Paschal time, both for the Office of Sunday and of the feria, although the psalms are recited under one antiphon. No one sits until the first half verse of the psalm is intoned. The Choir rises at the asterisk of the last verse preceding the *Gloria Patri* and of that preceding *Benedicamus Patrem* etc. in the canticle *Benedicite*. The Choir does not sit for the psalm *Laudate pueri* until after the profound inclination made at the verse *Sit Nomen Domini benedictum.*

95. Both Choirs sit at all the lessons of Matins, except at the last lesson when chanted by the Prioress and

at the Gospel which precedes a lesson (12). Both Choirs stand during the psalm *Laudate Dominum omnes gentes* and the symbol *Quicumque*. Both Choirs sit at a semi-double Office of the Dead for the psalms of Vespers and Lauds, rising at the asterisk in the last verse of the fifth psalm; and also for the three nocturns of Matins, standing, however, from the end of each third psalm until the signal for the lessons and at the *Requiem aeternam* of the responsory immediately preceding Lauds. Both Choirs sit likewise at a double Office of the Dead but stand for the *Requiem aeternam* of each psalm until the following psalm is intoned, as also for the *Requiem aeternam* of the third responsory of each nocturn until the next psalm.

96. The two Choirs sit during the reading of the Martyrology down to the words *Et alibi aliorum* (13); during the Prophecies, if they occur, and the Epistle at a chanted Mass; after the *Alleluia* of the Gradual when the verse is chanted by the Chantresses; after the chanting of the Offertory until the Preface and after the Communion until the *Dominus vobiscum*. When the Nuns assist at a chanted or High Mass without chanting it themselves, they may sit at the same time as the Celebrant during the *Kyrie, Gloria* and *Credo,* as also during the Gradual, Tract or *Alleluia,* and after the Communion; but they should incline where inclinations are usually required and kneel whenever the Celebrant or the Ministers of the Altar do so; they should always kneel at the *Incarnatus est* and make the customary prostration at *Et Homo factus est.*

97. The Chantress, Versicler and Reader always rise in due time to perform their office, although the Community is then seated or kneeling, except at the *preces,* commemorations and suffrage of the Saints in the ferial Office, as also at the *preces* in the Office of the Dead.

(12) See Nos. 103, 120.
(13) The exceptions are indicated in Nos. 249, 295.

Chapter III

THE DIVINE OFFICE

§ I

PREPARATION FOR THE DIVINE OFFICE AND ENTRANCE INTO THE CHOIR

98. The Choir, being a place set apart for the praise of the Divine Majesty, is holy and worthy of all reverence; therefore, the Nuns should there observe the greatest modesty and perform with perfect exactitude and uniformity all the ceremonies of which we shall speak in this Chapter, accomplishing them with a great spirit of faith and much attention.

99. The Nuns on hearing the bell should immediately leave their occupations and hasten modestly to the Preparatory where they kneel to prepare with recollection and devotion for the Divine Office. The Presider gives the signal at the sound of the last bell and all kiss the floor, rise and proceed to the Choir reciting the psalm *Miserere*. They take holy water and make the Sign of the Cross on entering the Choir and, going to the middle, make two by two the prescribed reverence to the Most Blessed Sacrament or the Cross (1), after which they repair to their respective Choirs and stand facing one another until all have reached their places. Then at the initiative of the Presider or of the Sub-prioress, the *Gloria Patri*, followed by the *Kyrie eleison*, is said and all kneel facing the Altar. They kiss the floor at the signal of the Presider and rise to commence the Divine Office.

100. The Nuns go to Prayer, morning and evening, without assembling in the Preparatory and without reciting any psalm. If morning Prayer is made in the

(1) Nos. 56, 67, 72, 73.

Choir, they kiss the floor at its close, rise and begin the Hours; otherwise, after kissing the floor, they proceed to the Choir for the Hours, reciting the psalm as said in No. 99. Neither do the Nuns assemble in the Preparatory for the Litany in Lent nor for Compline recited after evening recreation, but go in silence directly to the choir.

101. If a Nun comes to the Choir when the Community has already risen to begin the Divine Office, she kneels in the middle, at the side of her own Choir, to kiss the floor at the signal of the Presider, then, after the proper reverence to the Most Blessed Sacrament or the Cross, she makes a semi-inclination (2) to the Presider (unless she herself is the Presider), without however turning her back to the Altar, and goes to her place. But if she enters when the Community is kneeling, as for Prayer, Examen, Litany, etc., she does not kiss the floor in the middle but makes the reverences prescribed above and goes directly to her place.

102. If a Nun comes late to the Choir and, while she is entering, the Community kneels or profoundly inclines, as for the *Gloria Patri,* the doxology of a hymn , the *Et incarnatus est,* etc., she should stop at the entrance of the Choir and conform to the others. The verse being finished she rises with the Community and does what is prescribed in the preceding number. It is a general rule to be observed by all without exception, that one does not walk through the Choir but conforms to the Community when profoundly inclined or momentarily kneeling (3).

103. If the Prioress enters the Choir while the Nuns are seated, all stand and remain so until she reaches her place; they do the same when the Prioress leaves the Choir, until she has gone out. The same is done at

(2) This inclination is omitted when the Most Blessed Sacrament is exposed.
(3) The only exception is for the Hebdomadary at the end of Compline. See Nos. 151, 346.

Chapter, in the Refectory and any other place. Likewise, all the Nuns rise whenever the Prioress stands to recite anything.

104. If a Nun arrives in Choir after the first psalm is said, she not only kneels but prostrates, remaining so until the Presider gives the signal to rise, as prescribed by the Constitutions Chapter XVII, No. 168, but this is only meant for one who comes late through her own fault or negligence, for if she is late by reason of her office or by order or permission of the Prioress, it suffices to kiss the floor in the middle as explained in No. 101. If the Prioress or Presider, for any reason whatsoever, enters late, she does not prostrate but simply kneels, kisses the floor, and, after making the prescribed reverence, goes to her place.

105. A little rectangular board, about eight inches long, with C H O R U S written thereon in capital letters, is always kept in the Choir. This board is placed at the right side of the Choir before Vespers on Saturday after the Circumcision (even if this feast falls on a Saturday), and every Saturday before Vespers it is changed by the first Chantress from one side to the other. This board indicates by which Choir the Divine Office is begun and principally carried on; the first Choir, for this reason and because the Hebdomadary and Readers of the Martyrology, of the first and of the third nocturn belong to it, is commonly called the Chanters' Choir. The board is not changed before Vespers in Lent, as Vespers are recited before dinner, but before the Litany, that is, after the board of common offices has been read in the Refectory.

§ II

THE MANNER OF CHANTING AND WHAT IS CHANTED

106. The Chant is simple, in unison and of uniform

tone, without any inflection of voice (4). A slight pause, more or less prolonged according to the solemnity, is made in the psalms, both at the asterisk and between the verses. No stop should be made between these pauses, and the verse should end concisely and without drawling the voice. The same rule applies to the recitation of the Hours. The antiphons are chanted a little more slowly than the psalms and hymns, but with such moderation as not to render the Office too long or tedious. Although it is reasonable to make some distinction for the various solemnities, it is better to lengthen or shorten the pause at the asterisk or between the verses rather than to drawl the words and syllables: in this way the Office is said with more devotion and less fatigue.

107. The Nuns chant the Matins and Lauds of Christmas, Easter and Pentecost, of our Father St. Joseph, even when this feast is transferred, and of the last three days of Holy Week. They chant Matins and from the capitulum to the end of Lauds on the feasts of the Most Blessed Sacrament, Our Lady of Mount Carmel, our holy Mother St. Teresa and our holy Father St. John of the Cross. Also, the Mass and first and second Vespers of the above feasts.

108. The Antiphon of the Most Blessed Virgin is chanted daily at the end of Compline, except on Saturday and other days when the *Salve Regina* is solemnly chanted (5). The *Te Deum* is chanted at Matins, said with ordinary solemnity, each time it forms part of the Office. The Nuns may chant the Votive Mass of Our Lady of Mount Carmel every Saturday, as explained at No. 341 and the following numbers. Lastly, they chant Prime on Christmas eve, None on Ascension and Terce on Pentecost, as indicated at each of these feasts.

109. The whole Office, apart from the above cases

(4) See Constitutions, Note to No. 49.
(5) See No. 347.

and others mentioned further on, as also those contained in the Table, given in this Ordinal (Appendix III), is simply recited, but in a devout, distinct and full tone of voice. We expressly command the Prioresses not to add other things to be chanted by the Community without the permission of our Definitory-General, and we charge the Provincial and Visitors to watch over this point and to punish severely the Prioresses who introduce novelties and burden the Community beyond what is prescribed by the laws.

§ III

THE DURATION OF THE DIVINE OFFICE

110. The duration of the Divine Office should be regulated with discretion and uniformity, Matins and Lauds lasting generally about an hour, and about an hour and a quarter when there is *Trina Cantatio* (that is, when the invitatory with the hymn, the *Te Deum* and from the capitulum to the end of Lauds are chanted).

111. The four Little Hours are said in about three quarters of an hour, Vespers in about twenty-five minutes, and, when chanted, about forty minutes. Compline is said in about a quarter of a nhour. The Conventual Mass, when chanted, is celebrated with the pause and solemnity which the feast requires.

112. However, the time assigned in this paragraph for the duration of the Divine Office must be reckoned from the moment the Office begins and not from the time the bell is first run.

§ IV

THE MODESTY, THE DEMEANOR AND THE CUSTOMS TO BE OBSERVED IN THE CHOIR

113. The Nuns always go to the Choir in the ordinary

Habit. They wear the white mantle for Matins and Lauds when chanted entirely, except for the Matins of the Dead; at the Mass chanted on Sunday and holy days of obligation between the Exaltation of the Holy Cross and Easter, on the Solemn Commemoration of the Faithful Departed and on first class feasts throughout the year. They wear the mantle at first and second Vespers of first class feasts when chanted; also at Vespers of the three days following Christmas; at both the Vespers of the Circumcision and of the Transpiercing of the Heart of our holy Mother St. Teresa.

114. The Nuns also wear the mantle at Prime on Christmas eve, at Terce on Pentecost and at None on the Ascension; in all liturgical processions; at the solemn *Salve Regina;* at burial services; at the ceremonies of Clothing, Profession and Veiling; when the Sacraments are administered to the sick; and at the Mass at which they communicate.

115. Moreover, the Nuns wear the mantle whenever they assemble for the Renovation of Vows; for the reception of a Prelate; for the opening and closing of the holy Visitation, and for the election of the Prioress.

116. The Hebdomadary, Chantresses, Versiclers and other officials of the Choir should keep the book before their eyes while fulfilling their respective duties; all the Nuns without exception are recommended to do the same, and an indulgence of 300 days, granted by His Holiness Pope Pius X, is attached to this practice.

117. The Nuns ought to conduct themselves in the Choir with great modesty, the eyes humbly cast down, the feet covered with the Habit; they should keep the hands, unless holding a book, under the scapular and not remove them under pretext of devotion, as to extend them in the form of a cross or to join them over the breast, but conform in this to the practice of the whole Order.

No external instrument of penance should be worn in the Choir. The Nuns should refrain as far as possible from making any noise, either by expectorating, coughing, blowing the nose, or in any other way, and particularly when only one or two are reading or reciting anything. In a word, each one should endeavor to behave with extreme reverence, considering that she is then admitted to an audience with the Divine Majesty.

118. If a Nun makes a mistake of any sort in the Choir, she should prostrate at the end of the verse to kiss the floor, and, making a profound inclination to the Altar (or a half genuflection if the Most Blessed Sacrament is exposed), conform to the others. When all the Nuns of one Choir make a mistake, all together should kiss the floor while the other Choir is saying its verse. But if the whole Choir makes a mistake, and the recitation is alternate, the two Choirs should prostrate one after the other, in such a way as not to interrupt the Office; if, on the contrary, the recitation is general, all should prostrate together at the end of the Office. Likewise, if one of the Chantresses, or both together, or other officials of the Choir make a mistake, they should not kiss the floor immediately, but only after they have finished what they are saying.

119. Whenever a mistake is made in the rubrics of the Divine Office or the pronunciation of the words, the Subpriores, and in her absence the Presider, should correct it, but in such a way that no one outside may notice it. She should, for this reason, not make the correction immediately, but wait until a pause or the end of the verse; meanwhile, the other Choir should be ready to take up the next verse as if there had been no mistake.

120. When the entire Choir is to sit, no one should do so until the Presider sits. Likewise, when one Choir is to sit, no one should sit before the Senior. If the Presider or the Senior is in the middle, no one should sit

before the senior of those at their places; but if the Prioress is in the middle to chant the lesson, all should remain standing unless she gives a sign to be seated.

121. The Lay Sisters wear the white mantle in Choir whenever it is worn by the Choir Nuns. They take their places, as far as possible, in either Choir respectively and in the last rank. They conform, with regard to sitting, standing, kneeling, inclining and other ceremonies, to the Choir in which they are placed.

§ V

THE MANNER OF LEAVING THE CHOIR

122. No one may leave the Choir without the permission of the Presider, unless she is called on the part of the Prioress, or leaves for the service of the Choir. The Turn Sisters, Sacristans and other officials, in like manner, leave directly to fulfill their duty when called by the bell, or otherwise, for anything of their office. The one who leaves the Choir makes first the due reverence to the Most Blessed Sacrament or the Cross and the semi-inclination to the Presider; she does the same on returning before going to her place, unless, having left during Prayer, she returns when the Hours have already begun, for then, not having kissed the floor with the Community, she should, on her return, kneel to do so at the signal of the Presider. However, this rule does not apply to the bell-ringer or other officials of the Choir if, at the end of Prayer, while the Community is still kneeling, they leave to ring the bell or for some other office of the Choir, for then they are considered as not having left at all; and therefore, when returning, even after the Hours have begun, they only make the usual reverence and go to their place.

123. To summon a Nun from the Choir, one first tells the Presider the reason and, with her permission, calls

the Nun, who then goes out without further leave. It is a general rule that no one may leave a Community act without the permission of the Presider.

124. When the Presider gives the signal at the end of the Office, the Nuns kiss the floor, if the Office was terminated kneeling, and the first Chantress immediately intones the *Deus misereatur;* then all leave in an orderly manner, the youngest first, making two by two the same reverence as on entering; the psalm is recited alternately and if it is not concluded when all have reached the appointed place they finish it facing one another and then turn towards the Cross or holy image while the Hebdomadary says the versicles and prayer which follow:

V. *Salvos fac servos tuos et ancillas tuas.*

R. *Deus meus sperantes in te.*

V. *Domine exaudi orationem meam.*

R. *Et clamor meus ad te veniat.*

Oremus.

Practende, Domine, famulis et famulabus tuis dexteram coelestis auxilii, ut te toto corde perquirant, et quae digne postulant consequi mereantur. Per Christum Dominum nostrum. R. *Amen.*

The prayer finished, they depart in silence, without any other signal, the seniors first. They leave the Choir with the same psalm after the Litany in Lent.

125. They recite the *De profundis* with the ordinary versicles and prayer in going from Chapter or from the Choir to the Refectory without stopping anywhere, except to wash the hands; the versicles *A porta inferi, Requiescant in pace, Domine exaudi orationem meam* and the prayer *Fidelium Deus* etc. are said by the Hebdoma-

dary, the prayer being terminated with the brief conclusion *Qui vivis et regnas in saecula saeculorum,* to which all respond *Amen; Requiescant in pace* is then added with the responsory *Amen.*

126. It is the practice in some of our Monasteries for the Nuns to kiss the scapular of the Prioress after leaving the Choir in the morning and after Compline in the evening. This custom, where it is in use, may be contined, as it is not our intention by this present Ordinal to abolish practices which inspire more respect and veneration for the Superior.

SECTION II

THE DIFFERENT OFFICES OF THE CHOIR

Chapter I

THE OFFICE OF THE PRIORESS

§ I

THE DUTIES BELONGING TO THE PRIORESS

127. The Prioress, when not lawfully prevented, presides in the Choir. She should be vigilant that everything be done at the proper time and according to the Ceremonial. The Prioress, or in her absence the Presider, gives the signal for those who come late to kiss the floor, for the Community to begin the Office, to rise from the profound inclination after the *Pater* etc. said in secret, and to leave the Choir at the end of the exercises. She intones the *Aperi Domine* before Matins and Prime, as also the *Sacrosanctae* and the versicle *Beata viscera* after Compline and Lauds (1).

128. The Prioress sprinkles the Nuns with holy water on Sunday during the chanting of the *Asperges* or the *Vidi aquam;* intones the *Veni Sancte Spiritus* at the beginning of Prayer and the *Sub tuum praesidium* at the end, adding the prescribed prayers; commences the *Miserere* at the discipline in common, intones the antiphon *Christus* and afterwards says the prayers; she also says the prayers of the Litany recited after Vespers; intones the antiphons and says the prayers of the commemorations after Compline, or after Lauds when Matins followed immediately after Compline.

(1) When Matins and Lauds follow immediately after Compline the *Sacrosanctae* is said only after Lauds.

§ II

THE DAYS ON WHICH THE PRIORESS OFFICIATES

129. The Prioress officiates as Hebdomadary on all first class feasts, on the feast of the Circumcision, the holy Name of Jesus, the second class feasts of Our Lady (2) and the transpiercing of the Heart of our holy Mother St. Teresa, but at Christmas, Easter and Pentecost she officiates only the first day, leaving the following days for the Sub-prioress and the other Nuns, according to seniority.

130. The Prioress also officiates at Prime on Christmas eve until the end of the Martyrology; on the last three days of Holy Week; at the Solemn Commemoration of the Faithful Departed; at the Office, etc., upon the decease of a Nun of her Monastery; upon the decease of the Sovereign Pontiff, of our Very Reverend Father General and the Reverend Father Provincial.

131. The Prioress performs the office of Hebdomadary at Conventual Chapter, at the Litany of St. Mark, or *Major Litany,* at the procession of Easter day and of the Solemn Commemoration of the Faithful Departed.

132. The Prioress, according to the Constitutions, presides at the ceremony of the Profession of the Nuns and of the Renovation of Vows.

133. When the Prioress cannot officiate on the days mentioned above, the Sub-prioress acts in her stead; if the Sub-prioress herself is prevented, one of the seniors, appointed by the Prioress, replaces her. When the Prioress is thus replaced by another, the Community does not rise at the blessing for the lessons at Matins, for the chanting of the last lesson, nor for the blessing at table.

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(2) Also on the feast of the Presentation in Monasteries where it is celebrated like second class feasts of Our Lady.

Chapter II

THE OFFICE OF THE SUB-PRIORESS

§ I

THE OFFICE OF THE SUB PRIORESS IN THE CHOIR

134. The principal duty of the Sub-prioress is to foresee all that is to be recited, read or chanted in the Choir, in order as much as possible to avoid mistakes, also to direct and, when necessary, to correct the officials.

135. The Sub-prioress regulates the chant and the recitation of the Divine Office, quickening or moderating it, raising or lowering the tone.

136. The Sub-prioress should take care that, as far as possible, there be an equal number of Nuns in the two Choirs and, when she judges it necessary to equalize the voices, she may direct any Nun she wishes to pass from one Choir to the other, modestly making her a sign.

137. The Sub-prioress arranges the order of the processions, assigning to each Nun her place; she sees that the bell for the Divine Office be rung exactly as prescribed, both as to time and manner, and takes care that the present Ordinal with all its ceremonies be observed. She performs her duties even when the Prioress is present, but without prejudice to obedience and respect. The other officials act likewise in fulfilling their offices.

138. The Sub-prioress places conveniently near the Choir the *Ordo* arranged by the Fathers of the Province, that the Community may know the Office of the day. She explains the *Ordo* to whoever may need explanation, or, with permission of the Prioress, has it explained by a Nun capable of doing so.

§ II

THE MANNER OF WRITING THE BOARD OF COMMON OFFICES

139. The Sub-prioress writes every Saturday the board of common offices. Should she be prevented from doing so, the Prioress will appoint another Nun.

140. The Prioress, according to the Constitutions, is appointed for the Humble Office and as Washer of the dishes; she is not given any other office, not even that of Hebdomadary, the Ceremonial specially stating on what days and in what circumstances she officiates. No office except the Humble Office, Washer of the dishes and that of Hebdomadary is given to the Vicaress, the Sub-prioress or the one who, in the absence of the Prioress or Sub-prioress, presides in the Community for at least a week. The office of Monitress is never assigned to the Vicaress or the Sub-prioress.

141. The Nuns appointed as Chantress and Versicler should be, as far as possible, of the same height and age of profession and have voices which accord.

142. The other offices of the Convent should be distributed equally and with prudence; no one is given more than two or three for the same week, nor offices that conflict.

143. The sweeping of the house is done by all the Nuns. Each one first sweeps her own cell, and immediately after all sweep and clean the entire house. This takes place on Saturday after the spiritual reading prescribed by the Constitutions, but the Prioress may, in particular cases, appoint a more convenient hour. When a solemn feast falls on Saturday, the sweeping is done on Friday.

144. As a general rule, the officials of the preceding week replace, in the corresponding offices, the officials of the current week who are unable to come to the Choir or to perform their office; however, this is done by the officials of the same Choir without crossing a Nun from one Choir to another, except in case of necessity. If the Hebdomadary is absent, she is replaced by a Nun of the first Choir, and as far as possible, by the youngest of those entirely free from office. The same applies to the other officials; if those of the preceding week are absent, they are supplied for by the youngest.

145. The board of offices is written as given below, using, however, the title of *Mother* for the ex-Prioresses.

JESUS ✠ MARY

BOARD OF OFFICES

Sunday N.	(3)
Hebdomadary	Sister N.
Chantresses	Sister N. and Sister N.
Versiclers	Sister N. and Sister N.
Reader of the Martyrology and of the First Table	Sister N.
Reader of the Second Table	Sister N.
Reader of the 1st Nocturn	Sister N.
Reader of the 2nd Nocturn	Sister N.
Reader of the 3rd Nocturn	Sister N.
Bell-ringer	Sister N.
Monitress	Sister N.
Servers at the First Table	Sister N. and Sister N.
Washers of the Dishes	Our Rev. Mother Prioress and Sr. N. *or* Sr. N. and Sr. N.
For the Humble Office	Sr. N. *or* Rev. M. Prioress

(3) Indicate the Sunday according to the *Ordo*.

146. However, the Prioress may, if she judges proper, appoint only one to serve at the first table, as also one to wash the dishes.

147. The Prioress may even suppress the office of Reader at the second table, when the number of Nuns is insufficient for this purpose.

148. If it is necessary to make other appointments, it should be done on a separate board (4), placed wherever the Prioress thinks best.

149. The duties assigned on the board of common offices are taken up at Vespers on Saturday, but in Lent commence with the Litany.

150. The Nuns should diligently perform their offices, unless prevented by a just cause. However, the Hebdomadary does not officiate on the days reserved to the Prioress or the senior Nuns. The Prioress should see that all do their own duty and should not for any other reason than necessity allow any one to be replaced by the Lay Sisters or others in the offices appointed by obedience, she herself giving in this, as in all other things, good example.

(4) For example, this board is used when there is exposition of the Most Blessed Sacrament during the day to indicate to each Nun her hour of Adoration, or at the decease of a Nun, the hour at which she is to pray near the remains, or in similar cases which might occur.

Chapter III

THE OFFICE OF HEBDOMADARY

151. The Hebdomadary begins all the Canonical Hours: Matins by *Domine labia mea aperies;* the other Hours by *Deus in adjutorium meum intende* (1), and Compline by giving the blessing *Noctem quietam* etc. to the Reader and saying the *Adjutorium nostrum in nomine Domini;* after the *Pater noster* in secret she recites the *Confiteor* with the Community, saying alone the *Misereatur* NOSTRI *omnipotens Deus, et dimissis peccatis* NOSTRIS *perducat* NOS etc., with the *Indulgentiam, absolutionem et remissionem peccatorum* NOSTRORUM etc., and the versicles *Converte nos* and *Deus in adjutorium.* The Hebdomadary says the versicle *Divinum auxilium* at the end of Compline, and, unless Matins follow immediately, makes the usual reverence and goes to her place, notwithstanding the general rule given in No. 102.

152. The Hebdomadary intones the *Pater noster* at the end of each nocturn, and after the rest said in secret, adds *Et ne nos inducas in tentationem.* She gives the absolutions, and the blessings asked by the Readers both in the Choir and Refectory; intones the *Te Deum* at the end of Matins, reads the capitulum at all the Hours, begins the antiphons at the *Benedictus* and *Magnificat,* says all the prayers, together with the versicle *Domine exaudi orationem meam,* and, at the Little Hours *Benedicamus Domino.* She intones the Antiphon of Our Lady and says the versicle *Divinum auxilium* at the Hour which terminates the Office.

153. The Hebdomadary intones the *Pater* and *Credo* of the Sunday *preces,* terminating them respectively with *Et ne nos etc.* and *Carnis resurrectionem;* and in the ferial

(1) For the Sign of the Cross made at the beginning of each Hour, see Nos. 45 and 47.

preces of Lauds and Vespers recites the *Pater* aloud until the words *Sed libera nos* etc. taken up by the Choir.

154. The Hebdomadary says the versicles of the *preces;* begins the antiphon *Asperges me* after Compline or solemn *Salve,* the antiphon *Christus factus est* on the last three days of Holy Week and *Haec dies* at Vespers and Lauds during the octave of Easter. Again, she intones the *Salve Regina* solemnly chanted on Saturdays and the eve of feasts of the Most Blessed Virgin.

155. The Hebdomadary of the week says the versicles and prayers of the Rogation or *Minor Litanies* (2), of the Litanies recited for the happy result of the General or Provincial Chapter, and of the *Libera* recited for the Deceased of the Order.

156. The Hebdomadary ordinarily goes to the middle of the Choir to begin or intone anything, but it is from her place, standing, that she intones the antiphons of the *Benedictus* and *Magnificat* and gives the second and third blessing of each nocturn.

157. The Hebdomadary blesses the tables and says the Grace. She intones the *Benedicite* and the antiphons proper to the Season, as indicated in the Breviary. In saying *Benedic, Domine, nos* etc., she makes the Sign of the Cross with her hand over the tables. She says the versicles and prayer which follow the psalms *Deus Misereatur nostri* and *De profundis,* said at the end of Community acts.

(2) The Prioress officiates at the Major Litany. See No. 131.

Chapter IV

THE OFFICE OF CHANTRESS

§ I

WHAT THE CHANTRESSES INTONE

158. The Chantresses officiate in the Choir at the Divine Office and chanted Mass. They should know exactly what they are to say and always keep their eyes on the Breviary or Missal, especially when intoning anything alone.

159. The Chantresses should go to the middle in proper time to fulfill their office, so as not to be walking while the Community is profoundly inclined or kneeling momentarily (1).

160. The Chantresses intone the psalms, hymns and canticles of the Divine Office and repeat the antiphons after the psalms and canticles. They intone the antiphon *Haec dies* at the Little Hours and *Alleluia* at Compline during the octave of Easter.

161. The Chantresses intone alternately the psalms which have each a particular antiphon, beginning with the first Chantress or both together, as the case may be, but when several psalms come under one antiphon, the first or second Chantress intones them according as they are ended on the opposite side of one or the other respectively.

162. A psalm or canticle is intoned down to the asterisk. If it begins with the same words as the antiphon, the Chantress simply continues the verse thus commenced. For example, at Saturday Vespers; the Versicler intones the antiphon *Benedictus Dominus* for the first psalm,

(1) See No. 102.

and the Chantress, without repeating these words, continues *Deus meus qui docet manus meas ad praelium.* When the antiphon and the first verse of the psalm are exactly alike, the Chantresses omit this verse at a double Office and intone the second, which is continued by the Choir to which the psalm belongs. This is the case, for instance, at the beginning of the first nocturn of the Office of the Holy Name of Jesus; at the second psalm of the first nocturn in that of the Most Holy Redeemer, and at the beginning of the third nocturn of the Dedication of Churches (out of Paschal time) where the rubric of the Breviary prescribes clearly what we have just explained.

163. The words of the antiphon are sometimes the same as those of the first verse of the psalm until the asterisk or beyond it, but not to the end; in that case, if the Office is double, the Chantress does not intone the psalm, but the antiphon being said entirely, the first verse of the psalm is continued by the Choir to which it belongs. For example, at Vespers of feria quarta, the Versicler intones the antiphon *Beati omnes,* both Choirs continue *qui timent Dominum,* and only the first Choir adds *qui ambulant in viis ejus.* In these cases the Chantresses do not go to the middle (3). Likewise, in the second nocturn of the same feria, the Versicler intones the antiphon *Magnus Dominus,* the two choirs say *et laudabilis nimis in civitate Dei nostri,* and the side on which the antiphon was intoned adds *in monte sancto ejus.*

164. The Chantresses announce the first two lines of hymns composed of six or eight metres; only the first line of other hymns.

165. The Chantresses intone the antiphons of all commemorations which occur in the Divine Office, including

(3) This occurs regularly at Vespers of double rite on ferias quarta and sexta, also at Lauds of feria quarta.

the suffrage of the Saints and the commemoration of the Holy Cross. If the Office is double, semi-double commemorations are intoned alternately by the Chantresses, commencing with the Chantress of the first Choir. These antiphons are intoned by the chantresses of the week, although four Chantresses may then be officiating. When the commemoration of a simplified double is made, if two Chantresses are in the middle of the Choir, the intoning is done by both. This rule applies to the great antiphons *O* of the last days of Advent. When the commemoration of a simplified double is preceded and followed by that of a semi-double, the second Chantress intones the third commemoration.

166. When the Priest intones the *Asperges me* or the *Vidi aquam* before chanted Mass, the Chantresses continue *Domine hyssopo et mundabor* or *Egredientem de templo*, respectively; chant the *Miserere mei Deus* or *Confitemini Domino quoniam bonus*, then the *Gloria Patri* etc. and repeat the antiphon until the asterisk. They intone the Introit of the Mass as soon as the Celebrant arrives at the foot of the Altar, chant the verse until the asterisk, then the *Gloria Patri*, and again intone the Introit which is chanted a little quicker than the first time. They commence the *Kyrie eleison*. When the Celebrant intones *Gloria in excelsis Deo*, they continue *Et in terra pax hominibus*, and after *Credo in unum Deum* add *Patrem omnipotentem*.

167. The Chantresses intone the Gradual after the Epistle and chant the verse down to the asterisk, the rest being chanted by the Choir. They chant the first *Alleluia* and the entire verse which follows, down to the *Alleluia* exclusively, as the latter is chanted by the Choir. They intone the Tract said after Septuagesima and chant all the first verse, the Choir chanting the second, and so on alternately when there are several verses, but if the last verse falls to the Chantresses, they only chant the first half and the Choir finishes it. As there is no Gradual

during Paschal time, the Chantresses intone the first *Alleluia* and chant both the first and last verse down to the colon. They intone the Sequence or Prose, which the two Choirs continue alternately, or, according to the more general custom, the Chantresses alternate the verses with the two Choirs united. The Tract, Sequence and Prose are chanted a little more quickly.

168. The Chantresses chant the *Et Homo factus est* of the *Credo* a little more slowly, and then kiss the floor. They intone the Offertory, and, in *Requiem* Masses, chant the entire verse *Hostias et preces tibi Domine* etc. They chant the first *Sanctus* and remain in the middle, kneeling like the others, until after the Elevation when they rise to intone the *Benedictus,* which the whole Choir continues; they intone each of the three *Agnus Dei* before the Communion, and the antiphon after the Communion of the Celebrant.

§ II

WHAT IS SAID BY ONE, TWO OR FOUR CHANTRESSES AT WHAT TIME AND IN WHAT PLACE

169. Whenever the Community is required to recite a psalm on entering or leaving any place, the first Chantress intones it from her place (4).

170. When the Office is chanted, the Chantresses intone or chant in the middle of the Choir, at the places appointed, all that has been assigned to them in the preceding paragraph. The only exception is the chanted Vespers of Sundays of semi-double rite, in which case the Chantresses act as if Vespers were not chanted.

171. Four Chantresses officiate for all that is chanted (5) on first class feasts when the Prioress or Vicaress

(4) See Nos. 99, 100, 124, 125.
(5) Except for the psalms of Matins, as will be said in the following number.

acts as Hebdomadary and at least nine Choir Nuns are present. As far as possible, the Chantresses of the preceding week act with those of the current week, but the latter, even though younger in profession, always take the first place. The four chant together the invitatory, then alternately the psalm *Venite exsultemus*, the Chantresses of the week chanting the first verse, the other two the second, and so on; the four chant together the *Gloria Patri*, repeat the invitatory until the asterisk and intone the hymn, after which the two extra Chantresses leave the middle and those of the week remain to intone the first psalm.

172. The Chantresses of the week go to the middle at chanted Matins to repeat the antiphon and intone the next psalm. When Lauds are chanted from the capitulum only, if there can be four Chantresses, the two extra Chantresses go to the middle with the two of the current week to intone the hymn and the canticle, and after the canticle to repeat the antiphon and chant together the *Benedicamus Domino*. If there are commemorations, the Chantresses of the week intone them according to the prescribed order (6). But at Lauds chanted entirely, the four Chantresses go to the middle to intone the first psalm and at the end of each psalm to repeat the antiphon and announce the next psalm. The same is done at Vespers of first class: four Chantresses go to the middle to intone everything that belongs to the Chantress.

173. Everything of the chanted Mass that is assigned in the preceding paragraph to the Chantress, is chanted by two together in the middle of the Choir, or by four if the Mass is more solemn.

174. The following rule is observed at Matins of Offices not chanted, if the feast is of double rite: The two Chantresses go to the middle after *Domine labia mea*

(6) See No. 165.

aperies, etc., *Gloria Patri,* etc., to say together the invitatory, and after the Choir has repeated it, they recite devoutly all the verses of the psalm *Venite exsultemus,* after which they repeat the invitatory to the asterisk, intone the hymn and the first psalm, and then return to their places where they remain for the rest of Matins.

175. The two Chantresses go to the middle at Lauds and Vespers of similar feasts to commence the first psalm and to repeat the last antiphon, remaining in the middle during the capitulum to intone in proper time the hymn and the canticle; lastly they go to the middle to repeat the antiphon after the canticle and to intone whatever else belongs to their office.

176. The Chantresses only go to the middle at the four Little Hours to commence the hymn and intone the first psalm, whether the Hours are chanted or not. They go to the middle at Compline to intone the first psalm, to repeat the antiphon after the last psalm and to commence the hymn, after which they retire immediately; again, to intone the *Nunc dimittis,* remaining to repeat the *Salva nos* and not leaving until the Choir has finished it.

177. The first Chantress alone goés to the middle at semi-double offices to say what belongs to two Chantresses in Offices of double rite, except that at Matins both go to recite together the invitatory and the psalm *Venite;* the first Chantress alone announces the hymn and remains to begin the first psalm, whereas the second Chantress retires immediately after the hymn has been intoned.

178. The Chantresses do not go to the middle on simple feasts, at the ferial Office and semi-double Office of the Dead; they say everything from their places, including the invitatory which is said by the first Chantress. The first Chantress kneels to say the *Kyrie eleison* of the ferial *preces* and remains kneeling to intone the suff-

rage of the Saints; she likewise remains kneeling to intone the psalm *Lauda* or *De profundis* at Vespers or Lauds of the Office of the Dead.

179. The Chantresses leave the middle immediately after intoning a psalm or a canticle (7), after saying *Benedicamus Domino* at Vespers and Lauds, and after intoning the hymn at Compline. However, if they intone in the middle the psalm *Laudate pueri Dominum*, they leave only after *Sit nomen Domini benedictum* has been said; and they do not leave the middle after intoning the psalm *Laudate Dominum omnes gentes*. Also, at the office of the Dead of double rite, the Chantresses go to their places immediately after repeating the *Magnificat* or *Benedictus* antiphon, and return to the middle at the conclusion of the prayer to say, standing, the *Requiescant in pace*. They remain in the middle in all other cases until the Choir finishes what they have intoned.

180. The two Chantresses go to the middle for all litanies recited in the Choir or elsewhere. The Chantresses of the coming week say the Litany on the Saturdays of Lent. The two Chantresses go to the middle, generally, at all processions, to chant the versicles, antiphons and whatever else belongs to their office.

§ III

THE ANNOUNCEMENT OF ANTIPHONS AND LESSONS

181. When the Office is solemnly chanted on the feasts on which the Prioress is called to officiate and at least nine Choir Nuns are present, the antiphons of Vespers, Matins and Lauds are announced by the two Chantresses of the week, alternately, to the Nuns of their respective Choirs, in order of seniority. But the first antiphon of each of the above Hours, as well as that of the *Magnificat*

(7) Except after having intoned the *Nunc dimittis*, No. 176.

and the *Benedictus,* is announced to the Prioress or Presider by the two Chantresses together, with a profound inclination before and after the announcement (8).

182. When another officiates as Hebdomadary at Offices solemnly chanted (for example, the three days after Christmas and the two days after Easter and Pentecost), no antiphon is announced to the Prioress, but for the antiphons announced to the one who officiates, the Chantresses observe the rule given in No. 80. The Chantresses always announce the antiphon of the *Magnificat* and the *Benedictus* to the Prioress (or one of the seniors) when she acts as Hebdomadary on the days appointed, even though the Office is not chanted.

183. When Matins are chanted, the Chantresses, alternately, announce the lessons to the Nuns of their respective Choirs, according to the appointment of the Subprioress, beginning with the younger. The last lesson is announced to the Prioress by the two Chantresses towards the end of the second to last lesson. This announcement being made, the Chantresses remain in the middle to chant the versicle of the responsory which follows.

184. The antiphons and lessons are announced in the following manner: The Chantress (or, when required, the two Chantresses) makes the customary reverence in the middle and goes to the Religious to whom she is to announce the antiphon or lesson and, having made the inclination, says in an audible voice the first words of the antiphon (for example, *Rex pacificus*) or the number of the lesson (for example, Lectio prima), and making again the reverence in the middle, returns to her place.

185. In announcing the antiphons, the Chantresses should avoid giving only a monosyllable or cutting short the antiphon in a manner which does not make sense.

(8) See Nos. 80 and 91.

Chapter V

THE OFFICE OF VERSICLER

186. The Versicler intones all the antiphons before the psalms, both at the Office of feasts and of ferias, except when on solemn feasts they are announced by the Chantresses to the seniors of the Choir. The *Magnificat* and *Benedictus* antiphons are never announced by the Versicler. The Versicler says the brief responsories of the Little Hours and of Compline, and the versicles of the commemorations, hymns and nocturns.

187. When the Office is of double rite, both Versiclers go to the middle to say the brief responsories and versicles; they, like the Chantresses, should always go in proper time to perform their office, so as not to be walking when the Choir inclines or kneels (1), and return to their places as soon as their duty is finished.

188. If there are several commemorations in the Office, the versicles are recited by one or both Versiclers in proper order (2), according as the corresponding antiphon was intoned by one or both Chantresses.

189. When the Office is of semi-double rite, the Versicler of the first Choir performs alone the duties assigned to both Versiclers in the above numbers. Like the Chantress of her own Choir, she alone goes to the middle, and on feasts of simple rite and ferias, as also at a semi-double Office of the Dead, when not chanted, she fulfills her office entirely from her place.

190. Both Versiclers always chant in the middle of the Choir the versicle of Our Lady's Antiphon at the end of Compline, but when the Antiphon is not chanted and

(1) See Nos. 102, 159.
(2) See No. 165.

the Office is semi-double, simple, or ferial, one alone says the versicle, standing (3) either in the middle or at her place, according to the rite of the Office.

191. The Versiclers always intone the antiphons alternately from their places, except the antiphon *Salva nos* before the *Nunc dimittis,* which antiphon is intoned in the middle at double and semi-double Offices by the Versicler of the first Choir. The Versicler of the first Choir says the versicle *Emitte Spiritum tuum* at the beginning of Prayer and *Ora pro nobis* at the end, also the versicles of the evening commemorations.

192. The Versiclers do not profoundly incline at the *Gloria Patri* of the brief responsories until they have said it (4).

(3) See No. 59.
(4) See No. 76.

Chapter VI

THE OFFICE OF READER IN THE CHOIR

§ I

THE READER OF THE MARTYROLOGY

193. The Readers, both of the Martyrology and of the lessons of Matins, should be careful to look over previously what they are to read in the Choir, so as not to be unprepared and liable to cause delay when fulfilling their office. They should endeavor to read calmly, in a clear and distinct voice.

194. Besides the Martyrology, which is only obligatory in Choir, the Reader also reads the brief lesson at the end of Prime and at the beginning of Compline.

195. The Reader goes to the place of the first Chantress in the middle of the Choir at the end of the prayer *Domine Deus omnipotens* at Prime, even if it is a ferial Office, and makes the customary reverence to the Altar or the Cross; she takes the place of the Hebdomadary when the latter retires and without any other reverence commences immediately to read the current Martyrology. In saying the words *Et alibi aliorum* she gives place to the Hebdomadary who returns, and, having made the usual reverence at the side as in the beginning, goes to her place.

196. The Reader goes to the middle regularly at the words *ut hic* of the prayer *Dirigere* at the end of Prime, says *Jube, Domne, benedicere*, makes a semi-inclination to the Altar and profoundly inclines towards the Hebdomadary until the end of the blessing. Then turning towards the Altar she reads the brief lesson, concluding with the words *Tu autem etc.*, after which she makes the customary reverence and goes to her place. She observes the same rules at the beginning of Compline.

197. The record of the Saints of the following day is always read in the Martyrology, beginning with the kalends, nones or ides, and age of the moon. The only exceptions to the above regulations are: Christmas eve, which will be mentioned in its proper place; Easter day, on which *Hac die* etc. is said before anything else and the Nuns stand for this announcement which it is customary to chant; also the day of the Commemoration of the Faithful Departed when *Hac die commemoratio* etc. is read in the very first place.

198. The feast of the Saint or the Office of the following day is announced in the first place, after the day of the month and age of the moon, even though it is a movable or transferred feast, or a feast of some particular Church; however, a vigil, when it occurs, is always announced in the first place. A vigil anticipated on Saturday is not for this reason anticipated in the reading of the Martyrology, but must invariably be announced on the day on which it falls. Besides, the octave day of feasts, even if they are only commemorated in the Office of the day, is announced before all other feasts (1), but not before the announcement of Septuagesima Sunday, or a vigil, or the Litanies, either Major or Minor. But it must be remembered that all octaves are suppressed from December 17th until Christmas, and from Ash Wednesday until Sunday *in albis,* and from the vigil of Pentecost until the feast of the Most Holy Trinity inclusive.

199. The ferial Offices are not announced, except Ash Wednesday and Holy Thursday; neither the Sunday Offices, except the First Sunday of Advent, Septuagesima Sunday, Passion Sunday, Palm Sunday and Sunday *in*

(1) For example, for the 2nd of January, *Octava Sancti Stephani Protomartyris* is announced first, then *Festum Sanctissimi Nominis Jesu*—if such be the case—and continue *Sanctae Euphrosynae* etc. as in the Roman-Carmelite Martyrology 1924.

albis; nor the days within an octave, except the octave day, as said above, and all the feasts, even those which are movable. When Easter falls on April 25th, the announcement of the Major Litany is transferred to the next day. The Minor Litanies are announced on the fifth Sunday after Easter and on Monday and Tuesday of the Rogations (2)

200. The Martyrology must always be read as it is given, even though the feasts which it mentions are celebrated on another day, but these feasts and all others transferred accidentally must be announced again on the eve of the day on which the Office is observed, and in the first place, as already said, unless they concur with a vigil or an octave. In the case of an accidental translation, the words *Ipsius autem festum hoc anno fiet,* with, for example, *Sexto Decimo Kalendas Maii* are added to the announcement made the first time on the day given in the Martyrology. In the case of a perpetual translation, the words *Ipsius tamen festum celebratur* with, for example, *Quinto Idus Aprilis* are added. But if there is no formula approved by the Holy See for the day of the translation, the feast should be announced briefly, without mentioning the place or any other detail; it is sufficient to add to the name of the Saint or Blessed the title of Martyr, Bishop, Confessor or Virgin, and the day from which it was transferred; for example: *Sancti Petri Thomae, episcopi et martyris, Ordinis nostri, cujus memoria Octavo Idus Januarii recolitur,* or, *habita est* (or, *de quo agitur Octavo Idus Januarii*).

201. If the Saint or Blessed whose feast is to be celebrated is not mentioned in the Martyrology, the announcement is made by simply stating the place where he died, or, if this is unknown, the kingdom or country; for ex-

(2) This announcement is given in the Roman-Carmelite Martyrology, 1924, under the rubric *Elogia Festorum et Officiorum mobilium,* pg.CIII and following.

ample: *In Aegypto, In Hispania, In Africa,* etc. No eulogium should be used in the Martyrology without being first examined by the Sacred Congregation of Rites which alone can approve and submit them to the Sovereign Pontiff for confirmation.

§ II

THE LESSONS OF MATINS

202. The lessons of the first and third nocturn are read by the Nuns appointed in the first Choir, those of the second nocturn by the one appointed in the second Choir.

203. When the Office has only three lessons, these are read by the Reader of the first nocturn, but if there is a Gospel, by the Reader of the third nocturn.

204. The Reader goes to the middle (unless as Versicler she is already there) when the Hebdomadary says: *Et ne nos inducas in tentationem* etc. (3); saying *Jube, Domne, benedicere,* she makes a semi-inclination towards the Altar (4) and profoundly inclines towards the Hebdomadary for the blessing, if the Hebdomadary be in the middle of the choir; otherwise she inclines towards the choir of the Hebdomadary. Then she goes to the place of the Hebdomadary to read the lessons together with the versicles of the responsories, asking the blessing between each lesson and inclining as above. She terminates each lesson with *Tu autem Domine, miserere nobis* (5) and makes a profound inclination to the Altar (4).

(3) Or after the *Pater noster* recited entirely in secret at the Office of Tenebrae and of the Dead, in which cases the Reader does not ask the blessing but goes directly to the place of the Hebdomadary in the middle.
(4) Or the half genuflection, if the Most Blessed Sacrament is exposed.
(5) Except in the Office of Tenebrae and of the Dead.

205. When the lessons are chanted alternately, the one who has chanted a lesson chants the versicle of the responsory with the Chantress of the following lesson, both standing for this at the place of the Chantresses in the middle.

206. If the ninth lesson (or the third, when there are only three) is chanted by the Prioress or Presider, the two Chantresses go to the middle to chant the versicle of the eighth (or of the second) responsory. Then the Prioress goes to the middle and, with the above ceremonies (6), asks the blessing from the Sub-prioress, or, in her absence, the Senior.

207. The versicle of the ninth responsory at the Office of the last three days of Holy Week and at the chanted Office of the Dead, is chanted by the Chantresses (7).

(6) See No. 204.
(7) See No. 183.

PART SECOND

THE DIVINE WORSHIP

SECTION I

WHAT CONCERNS DIVINE WORSHIP IN GENERAL

Chapter I

THE CUSTODY OF THE MOST BLESSED SACRAMENT THE RENEWAL OF THE HOLY OIL AND THE RELICS

208. The Most Blessed Sacrament should be reserved with all possible care and veneration, and for this purpose the Sacristan should be vigilant that the Tabernacle be kept in perfect cleanliness. If possible, the Tabernacle should be covered with a veil or canopy of white, or of the color prescribed for the Office of the day; however, for *Requiem* Masses, this veil should be white or violet (1). The Tabernacle should always be locked and the Sacristan should keep the key with the greatest care. A lamp should be kept burning day and night before the Tabernacle or near it, not however on the Altar.

209. The sacred vessels containing the Most Blessed Sacrament are always placed in the Tabernacle on a blessed corporal, unfolded. The ciborium used to contain the Sacred Hosts should be of a suitable and solid metal (2); it is always kept closed and covered with a

(1) It must never be covered with a black veil.
(2) The cup at least should be of silver and gilded interiorly.

while silk veil adorned as richly as possible (3). It should be specially blessed before being used (4).

210. A certain number of small Hosts should always be reserved in the ciborium for the Communion of the Religious and the faithful, as also for the Viaticum of the sick. To avoid all danger of the Sacred Species becoming corrupted, fresh hosts should be consecrated about every eight days and in such quantity as to allow only a few to remain on the day of the new consecration.

211. The large Host reserved for the Exposition of the Most Blessed Sacrament should be renewed every eight or fifteen days; It may be kept in a silver holder or pyx. Care should be taken that the Host does not touch the crystal walls of the lunette.

212. The Holy Oil for the sick should be preserved in a silver vessel and kept with great care and respect, under lock and key, in the Chapel or Sacristy. It is renewed every year at Easter and for this purpose a Priest should be asked to remove the remaining Oil with cotton and purify the box. He then burns the cotton and the ashes are thrown into the Sacrarium. There should be a Sacrarium in all our Monasteries, either in the Sacristy or near it, where the ashes, water and other sacred or blessed articles can be thrown so as not to be trampled underfoot or treated with disrespect.

213. Whatever Relics the Monastery possesses should be kept carefully by the Sacristan, under lock and key, in the Choir or some other suitable place. When they are to be exposed on the Altar, they should be handled with great respect and devotion. The Sacristan should not show them to anyone without permission of the Prioress.

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(3) Canon 1270.
(4) Ciboriums are not consecrated.

Chapter II

THE ARTICLES USED IN THE DIVINE WORSHIP

214. The amices, albs, corporals, palls, purificators and altar cloths should be of linen or hemp. It is proper that the surplice be of the same material.

215. It is permitted to have a colored background for the lace cuffs of the alb sleeves, as also for the altar ruffles. The top of the pall may be embroidered or covered with silk, but never with anything black or emblematic of death. It is suitable that the cincture be of thread, but the thread may be of silk or wool; it must be white, or of the color of the vestment.

216. The chasubles with their stoles and maniples, as also the copes and dalmatics, should be of silk and always of the color corresponding to the Office and Mass. Vestments of yellow, blue or gilt color should never be used, neither vestments made of pieces of different colors nor of a cloth strewn with flowers or colored designs to such an extent that the principal color cannot easily be distinguished. The use of chasubles, etc., of gold tissue in place of white, green or red vestments, is tolerated by the Sacred Congregation of Rites.

217. The sacred vestments may be made of material which has served for worldly purposes, provided it is of the requisite quality, but they themselves can never be used for worldly purposes, even after they have lost their blessing. They should be burned, or transformed into other liturgical articles.

218. The vestments necessary for Mass (such as the amice, alb, cincture, maniple, stole and chasuble, as also the corporals, palls and altar cloths) should be blessed. It is proper, but not obligatory, that the cope, dalmatics, surplice, altar cross and the pictures and statues of the

Church be blessed (1); but the purificators, burse and veil of the chalice, as well as the altar ruffles, are not blessed.

219. The sacred vestments lose their blessing, and therefore cannot lawfully be used, when worn and deteriorated to such a degree as no longer to be suitable for their purpose; or when their form is changed, even for an instant, in being washed or mended. For example, the alb loses its blessing if the sleeves are detached; the cincture, if when cut or torn in two, neither parts can be used separately. Amices made of the alb, stoles, maniples, etc., of the chasuble, cannot be used without first being blessed. The sacred vestments do not lose their blessing by the mere fact of being mended, if their form is not changed, or patched by degrees, unless the vestment is renewed in greater part at one time (2).

220. The chalice and paten are consecrated by the Bishop. They should never be of any other metal than silver or, if presented, gold; the paten and the cup of the chalice, if not gold, should at least be of silver and gilt within, as also all the vessels used in immediate contact with the Sacred Species.

221. The ciborium, lunette and pyx in which the Most Blessed Sacrament is reserved should be blessed. It is proper also that the ostensorium be blessed. If, inadvertently, some one makes use of vestments not blessed, or of vessels not consecrated, another cannot for that reason use them before they are duly blessed or consecrated.

222. The chalice loses its blessing if the cup is perfo-

(1) This blessing can be given by the Superior or the Chaplain of the Carmelites for their own Chapel (Canon 1304,3° and 5°).

(2) Sacred objects, blessed or consecrated, also lose their blessing or consecration when put to disrespectful use or set up for sale (Canon 1305, par. 1, 2°).

rated however slightly near the base; if it becomes unsuitable for use; if the cup is broken from the base, but not if it is simply unscrewed.

223. Mass can only be celebrated on an altar of stone consecrated by the Bishop, or on an altar stone likewise consecrated by the Bishop. The altar stone must be sufficiently large to hold the Host and the greater part of the chalice (Canon 1198, par. 3). It should be placed at two and a half inches, not more, from the edge of the Altar, and about one sixteenth above the table; it should be covered with a waxed linen. A consecrated altar should likewise be covered with a waxed linen cover. Objects which are not used for Holy Mass or the adornment of the Altar, cannot be placed thereon.

224. Care must be taken to keep the consecrated stone intact, as also the seal which closes the sepulchre containing the sacred Relics, so that Mass may not be celebrated on an execrated altar. An altar is execrated: 1st. When the stone is broken and diminished to such a point that the piece left cannot hold the Host and the greater part of the chalice at the same time; 2nd. When the corners of the stone are broken in such a way that even only one of the crosses blessed by the Bishop at the time of the consecration is contained in the broken part; 3rd. When the little receptacle containing the Relics is broken or its place changed; 4th. When a fissure, even as thin as a thread, cuts the whole stone through and through; 5th. When the little stone closing the sepulchre is broken; 6th. When the Relics are lost; 7th. When the seal or cover of the sepulchre is taken off in such a way that the latter is open, even though the holy Relics are not touched (3).

225. The table of the Altar should be covered with

(3) There is exception in case of the Bishop or his delegate removing the seal and the cover of the sepulchre to readjust, repair, replace or visit the Relics (Canon 1200, par. 2, 2°).

three clean cloths, blessed. The top one should fall to the ground at the sides; the two others may be shorter and may even be replaced by a single linen folded double. Conformably to the Sacred Decrees, these cloths should be of linen or hemp and not of any other material. The edge of the Altar should not be ornamented with cornices, either of wood or metal, but draperies of embroidered silk and fringes of different colors may be used to adorn the front of the Altar.

226. The front of the Altar below the table should, as far as possible, be covered with an antipendium of the color required by the Office of the day, but not, however, if this part is ornamented with precious stones or paintings. The antipendium is changed at first Vespers; if the Vespers are parted, the color should be from the beginning that which is required at the capitulum. If the Mass and Office have different colors, the Altar keeps the color of the Office, but if the Mass is solemn, it is proper that the color be that of the Mass. The color must always be white for Exposition of the Most Blessed Sacrament. A black antipendium can never be placed before the Altar where the Most Blessed Sacrament is kept, but for chanted *Requiem* Masses the antipendium should be violet. The antipendium is not placed before altars which have the form of a sepulchre.

227. The cruets for Mass should be of glass or crystal, but never colored, in order that the color of the wine may easily be perceived; the wine should, as far as possible, be white, pure and of good quality. It is well to cover the cruets so as to keep out flies or other insects. A finger towel made of linen or hemp is placed on the credence table with the cruets for the Priest to dry his fingers at the *Lavabo*. To distinguish the purificators from the finger towels, the former should have a little cross worked with the needle in the centre.

Chapter III

THE OFFICE OF SACRISTAN

228. The Sacristan should understand that her office is one of great dignity, she being the treasurer, as it were, of things most sacred, and the one to whom all that belongs to the worship of the Most High is intrusted. Therefore, she should endeavor in a special manner to be pious, prudent and careful. She should, after the example of our holy Mother, fulfill her office with great diligence and extreme neatness. She ought, as far as possible, to be free from all other offices.

229. The Sacristan has care of everything belonging to the Church and Sacristy. She should arrange the various articles in their respective cupboards and preserve them carefully from being injured. When anything needs repairing or renewal, she should attend to it as soon as possible.

230. The Sacristan can neither give nor lend anything of her office without the express consent of the Prioress, and should never permit vestments or other articles of the Church to be used for profane or common purposes.

231. The Sacristan should often change the linens and have them washed separately from all other articles not consecrated to Divine Worship. If the linens are laundered outside the Convent, this work should be intrusted only to honest and virtuous persons. The corporals and purificators are first washed by one in Holy Orders (1), and the water he uses is thrown into the Sacrarium; the Sacristan or another Religious can afterwards wash them more thoroughly.

(1) However, by an indult of Jan. 11, 1917, His holiness Benedict XV granted to the Carmelite Nuns who fulfill the office of Sacristan, the faculty to touch the sacred vessels and to wash all the linens of the Altar.

232. The Sacristan should insist that the extern sacristan be very exact and cleanly in arranging the altars, that he dust them every day and never stand on them without first removing his shoes and covering the Altar with a cloth not used for the Divine Worship; that through respect he never step on the altar stone and that he sweep the Church and exterior Sacristy regularly each week.

233. The Sacristan furnishes at the proper time all the articles necessary for the adornment of the altars; for the Priest to wash his hands before and after Mass; for the celebration of the Holy Mass itself; for the Communion of the Religious and the seculars, and for all other sacred functions. She should change the ornaments according to the different solemnities and the requirements of the rubrics. She should remember that the crucifixes, images and statues of the Church are to be covered with a violet veil (2) before the first Vespers of Passion Sunday; the crucifixes are uncovered at the morning Office of Good Friday, during the Adoration of the Cross or immediately after the ceremony; the images and statues, during the *Gloria* on Holy Saturday, or immediately after the Mass.

234. The custom of our Fathers should be followed as much as possible for what concerns the wax candles, the crucifix and other articles, in a word, all that is used in the adornment of the altars. The Altar should be covered with a cloth immediately after Mass. The Sacristan should be watchful that no unbecoming or irreverent act be committed in the Church. The directions of the Prioress with regard to opening and closing the doors should be followed, and each evening the Sacristan brings the keys, with those of the turn, to her Reverence.

(2) The veil should be opaque; crepe or gauze cannot be used for this purpose.

235. The Sacristan should have a book containing an inventory of everything in the Sacristy; she should note successively what is discarded and what furnished.

236. The Sacristan should make a list of the perpetual obligations and anniversaries of the Convent and should read it frequently in order not to forget to have the Mass intentions discharged in time; for this purpose she should hang the list in a conspicuous place in the interior Sacristy.

237. Water is blessed on Sundays before the chanted Mass and the fonts of the Church are then filled, as also the receptacle used for the *Asperges;* the remainder serves for the Monastery.

238. The Sacristan also adorns the oratories and altars of the Monastery; opens the Choir grille for the chanted Masses and the Conventual Mass; opens the little Communion window at the proper time, unfolds the veil, and, after Communion, closes the window. However, the Prioress may appoint other Nuns to attend to these different duties in order to leave the Sacristan more free for her principal office.

239. The number of wax candles to be lighted on the altars on the various occasions is regulated according to the custom of our Fathers (3). Four wax candles are lighted on the Altar of the inside Choir at the Office of first class feasts, and two on second class feasts.

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(3) According to the Ordinal of our Fathers, two wax candles *should* be lighted on the Altar for Low Mass. Four *may* be lighted for the Conventual Mass, for Low Masses on more solemn feasts, for the Mass of our Very Rev. Fr. General, and for the Mass of the Visitation. For Masses chanted on less solemn feasts, on Sundays, and Requiem Masses, *at least four should* be lighted; the same for the Low Mass of a Bishop, a Cardinal, and the first Mass of a newly ordained Priest. For solemn chanted Masses *at least six wax* candles *should* be lighted.

240. The wax candles lighted for Holy Mass should be on the Altar itself. In lighting the candles, those nearest the Cross are lighted first. When one alone lights them, this is done first on the Epistle side, beginning with the candle nearest the Cross; in extinguishing them, with the one farthest from the Cross on the Gospel side.

241. The Sacristan should discharge her affairs at the Sacristy turn as briefly as possible, treating only of what concerns her office. However, she should show much mildness and politeness, as becomes a good Religious, in her relations with persons outside. The Prioress should not permit affairs of any other kind to be treated of at this turn, destined for what concerns Divine Worship, and she herself should give good example on this point. The Provincials and Visitors should be vigilant in this regard and punish severely in proportion to the abuse any fault committed.

SECTION II

SOME PARTICULAR FUNCTIONS

Chapter I

HOLY COMMUNION

242. Besides the days prescribed by the Constitutions in No. 58, the Nuns should, with permission of the Confessor, receive Holy Communion frequently, and even daily. All wear the white mantle at the Communion Mass, even those who do not communicate.

243. The Sacristan (1) opens the Communion window in proper time and unfolds the little cloth (2) which should be immaculate. While the Celebrant is communicating, the two Choirs turn and face each other; all prostrate to about eight inches from the floor (3) to say devoutly the *Confiteor* which the Presider commences (4). They kneel erect after the *Misereatur* and make the Sign of the Cross at the *Indulgentiam,* then rise and advance one by one, beginning with the seniors, to the little Communion window.

244. Each in her turn, after making a half genuflection, kneels at the Communion window, the face veiled (5), the head erect, the mouth sufficiently open, and receives the Most Holy Sacrament with the greatest devotion. She then rises, makes again the half genuflection and returns to her place by the side opposite to that on which she came. As far as possible, the one who is

(1) See No. 238.
(2) A silk cloth well ornamented may be used with it.
(3) See Nos. 49, 50, 92.
(4) In this *Confiteor, tibi Pater* and *te Pater* must be said.
(5) They should avoid lowering the veil in such a way as to risk its touching the Sacred Host.

returning from Communion makes the genuflection at the same time as the one who is preparing to receive.

245. The one who communicates last remains kneeling, inclining a little to indicate to the Priest that all the Nuns have received (6); when the Priest has retired, she takes up the little cloth and closes the door; the Sacristan then locks the door and returns the key to the Prioress.

246. The thanksgiving is made for a quarter of an hour after Mass, or longer if the Prioress permits.

(6) Or the Sacristan indicates this by one or two taps of a little bell.

Chapter II

THE SEASON OF CHRISTMAS

§ I

CHRISTMAS EVE

247. The Sub-prioress places a reading-desk covered with a violet veil on a carpet in the middle of the Choir for the morning of Christmas eve. When the bell is rung the Nuns, wearing the white mantle, assemble in the Choir to chant Prime.

248. The Prioress or Presider officiates until the Martyrology. The Nun specially appointed to chant the Martyrology enters the Choir accompanied by two Lay Sisters (1) towards the end of the prayer *Domine Deus omnipotens*; she carries the book resting against her breast and having the edge turned to the right (2), while her companions hold each a candlestick with lighted candle. On reaching the reading-desk the Chantress places the book thereon, then makes the customary reverences with her companions and commences to chant the Martyrology in a medium tone.

249. All the Nuns listen standing; but at the words *In Bethlehem Judae,* chanted in a higher tone, they kneel, both Choirs facing each other, and at the words *Nativitas Domini Nostri Jesu Christi secundum carnem,* chanted in a still higher tone, they prostrate with the forehead to the floor. The Chantress does not prostrate until after chanting these words, whereas the candle-bearers remain standing facing each other throughout the chanting of the Martyrology. The Nuns rise when the Presider gives

(1) Or, otherwise, two young Choir Nuns.
(2) Unless the Martyrology is already open on the reading-desk.

the signal, the two candle-bearers retire after making the usual reverences, and the Community sits while the Chantress reads the rest of the Martyrology. The Office is then continued as ordinarily, with the officials of the week.

250. If there is a sermon after Prime, or at another time, as the Prioress judges proper, it takes the place of Prayer; if not, Prayer is made as usual for an hour. The Nuns on leaving the Choir wish one another a happy feast and embrace one another with much charity.

251. The bell for evening Prayer is rung at an hour which will permit the Nuns to go to rest at 6 o'clock, or the latest, 6:30. Prayer is followed immediately by Compline, then by collation, and, after a short recreation, the examen of conscience, the sprinkling with holy water and the usual commemorations take place. According to a custom of the Order, the silence of the Rule is dispensed with on this blessed night, unique in the whole year, as a sign of holy joy.

§ II

THE FEASTS OF CHRISTMAS, CIRCUMCISION AND EPIPHANY

252. On Christmas night the bells are rung at 10 o'clock for Matins, and at the *Te Deum* for Mass which begins precisely at midnight. The Nuns communicate at this Mass which is followed immediately by Lauds. After Lauds they go to the Crib to sing canticles in honor of the Infant Jesus and His Blessed Mother, remaining as long as the Prioress or Presider judges proper.

253. The bell is rung for Prime at 6 o'clock in the morning. Prime is followed by Prayer during which the Low Mass *Ad auroram* is celebrated; but if the Prioress, having our Fathers or other Priests at her disposal, thinks

proper to have this Mass chanted, Prayer is omitted; then the three Little Hours may be said. The Nuns reassemble in the Choir at the usual hour for the third Mass.

254. The entire genuflection is made at the words *Et procidentes adoraverunt eum* in the last Gospel of the third Mass; likewise, between Christmas and Epiphany, it is made each time the words *Verbum caro factum est* occur in the Office or Grace before meals.

255. On the three days following Christmas the *Benedictus* and *Magnificat* antiphons are announced by the Chantresses to the one who officiates. The Nuns should regulate the hour of Compline and Matins according to the custom of the Province and the advice of the Provincial. The Office of these days is said a little quicker than usual and the *Te Deum* is not chanted. This exception applies also to the Matins recited in the afternoon of the Circumcision and Epiphany.

256. It is a custom in our holy Order to spend the last half hour of evening Prayer on this and the three following days, as also on the Circumcision and Epiphany, chanting hymns in honor of the Infant Jesus and the Blessed Virgin; the Community then leaves the Choir chanting joyously a psalm or hymn.

257. At Matins of the Epiphany, all turn towards the Altar after the *Pater, Ave* and *Credo,* the Versicler of the first Choir immediately intones the first antiphon, all make the Sign of the Cross, and the two Choirs turn again and face each other, while at the same time the Chantresses of the week go to the middle of the Choir to announce the first psalm. The four Chantresses go to the middle after the responsory of the sixth lesson; all kneel (the Chantresses towards the Altar, the two Choirs facing each other) while the Chantresses chant the anti-

phon *Venite adoremus* etc., and also while it is being repeated by the Choir. Then all rise and the Chantresses of the week begin the psalm *Venite exsultemus* etc., alternating the verses with the two other Chantresses. Each time the words *Venite adoremus* are repeated, the entire genuflection is made. The psalm finished, the Chantresses return to their places, the Versicler of the second Choir intones the antiphon *Adorate Dominum*, the Chantress announces the psalm *Cantate Domino* from her place, and the other Choir sits.

258. The entire genuflection is made by all when the words *Et procidentes adoraverunt eum* are said in the Gospel of the Mass and the seventh and eighth responsory at Matins during the octave of the Epiphany.

259. The Nuns make half an hour of Prayer on the morning of the Epiphany, after which the Renovation of Vows takes place in the hands of the Prioress; the Little Hours are then recited. However, the Prioress is free to assign another time for this ceremony. The same is done on the morning of the Exaltation of the Holy Cross.

Chapter III

THE OFFICES OF HOLY WEEK

§ I

CEREMONIES COMMON TO THE LAST THREE DAYS OF HOLY WEEK

260. The Manual should be consulted for the ceremonies of Ash Wednesday and Palm Sunday, and also for whatever is not given in this Chapter for the last three days of Holy Week.

261. The usual evening Prayer is not made during the last three days of Holy Week, neither is the customary recreation held after collation, but silence is observed from the end of Compline, said immediately before Matins.

262. From Matins of Wednesday evening in Holy Week until after Mass on Holy Saturday, the Nuns go to or leave the Choir and all other Community acts in silence, the seniors going first. It is a general rule that the seniors go first whenever the Community enters or leaves a regular place in silence. The Nuns retire to their cells after Matins and the turn-Sisters attend to their duty and close the turns.

263. The Sacristan prepares the triangular candlestick for these three days with fifteen blessed candles; these and the six wax candles on the Main Altar, as also those of the two acolytes, should be of yellow wax.

264. The Office of these three days should take place at an hour which will permit the Church and turns to be closed at the usual time. The large bell is rung during a *Miserere* on Wednesday afternoon for Compline. The

Nuns go to the Choir and say Compline according to the Breviary and in the ordinary tone. At the second psalm the large bell is again rung during a *Miserere* for Matins; and towards the end of Compline, the smaller bell for a *De profundis*. The same signals are given with the rattle on Holy Thursday and Good Friday.

265. The following regulations are observed at the Offices of these three days: The *Pater*, etc., having been said in secret as usual, all turn towards the Altar and make the Sign of the Cross when the Versicler intones the first antiphon of Matins, Lauds and Vespers, or when the Chantresses announce the first psalm at all the other Hours. The Chantresses go to the middle as usual at the chanted Matins and Lauds; they announce no antiphons, but only the lessons. They go to the middle to intone the first psalm at all the other Hours; to repeat the antiphon after the fifth psalm and intone the *Magnificat* at Vespers, and the *Nunc dimittis* at Compline.

266. The second half of the last verse of each psalm should be said somewhat slower, especially towards the end, and, at the chanted Office, by the two Choirs together.

267. All kneel at the end of each of the Canonical Hours as soon as the antiphon *Christus factus est* is intoned until after the prayer *Respice*.

268. The fifteen wax candles of the triangle and the six wax candles of the Altar are lighted before the beginning of Matins. They are extinguished in the manner prescribed in the Breviary or Manual. As soon as the prayer of the Office is finished, the Prioress knocks on the bench with her hand and all the others do the same.

269. The Prioress officiates as Hebdomadary beginning with Matins of Wednesday evening; she fulfills her

office entirely from her place, only going to the middle for the *Confiteor*, *Misereatur* and *Indulgentiam* of Compline and the ninth lesson of Matins.

270. The bell is rung as customary at 7:30 o'clock on Wednesday evening for the discipline in common; the rattle is sounded at the same time on Thursday and Friday. According to the custom of the Order the discipline lasts for the space of three *Miserere*, of which the first, at least, should be chanted; the third is followed by the antiphon *Christus factus est* which is chanted each day as far as it is given in the Office. The Presider then chants the prayer *Respice* only, concluding it in secret. The discipline being over, the signal is given and the Nuns go to the Refectory for Collation, after which they return to the Choir for the examen of conscience. The examen is followed by the sprinkling with holy water, given in silence, and, the ordinary commemorations being omitted, each one retires to her cell. About a quarter of an hour after, the usual signal is given for the night's rest, then the clapper is sounded, but no sentence given.

271. Having entered the Refectory for dinner on Thursday and Friday, the Nuns all kneel; the Presider commences in a moderate and devout tone *Christus*, etc. and the Community continues it according to the Office of the day; after the *Pater*, said entirely in secret, all rise and the Presider simply blesses the table with the Sign of the Cross; then all go to their places. When the Presider gives the signal, the Reader begins to read without saying *In nomine Domini nostri Jesu Christi* or giving the title; at the second signal she pauses a little and then continues without waiting for a new signal. She stops the reading at the signal given at the end of the meal without saying *Tu autem Domine, miserere nobis.* All kneel for Grace; the Prioress commences *Christus* etc., then the *Miserere mei Deus* is recited, after which the *Pater noster* is said in secret followed by the prayer *Respice;* all kiss the floor, and, rising, repair to the place of recreation. The

Nuns having entered the Refectory on the evening of these three days, go to their places and the Reader begins the reading without saying either *Jube Domne* or *Benedicite;* at the second signal the Prioress or Presider, standing, makes the Sign of the Cross in silence over the table, and the collation follows. The reading is ended without the *Tu autem Domine.*

272. Neither the *Veni Sancte Spiritus* nor the *Sub tuum praesidium* is said at morning Prayer on Holy Thursday, Good Friday and Holy Saturday; the points of meditation are read as usual but without any title. The hour being over, the Presider says the prayer *Respice quaesumus Domine* in secret and then gives the signal to rise. From Wednesday evening to Friday evening, if the Community is assembled in the Refectory or elsewhere when the *Angelus* is sounded, each says it privately and in silence. Lastly, the Litany of the Blessed Virgin is not said in Community on Holy Thursday and Good Friday.

§ II

PARTICULAR DIRECTIONS FOR HOLY THURSDAY

273. Where it is customary to erect a Repository for the Most Blessed Sacrament on Holy Thursday, the Sacristan prepares in proper time all that is necessary for this purpose. The Repository should be surmounted by a tabernacle or a little chest with lock and key, in which the Most Blessed Sacrament can be placed. It should be adorned in white and ornamented as well as possible (1). The Altar on which Mass is celebrated should be adorned as for feasts of first class, and the Crucifix covered, but for this day only, with a white veil.

(1) No funeral sign should be affixed to this Repository, which in some places is called *sepulchre.* F

274. Besides the precious white vestments and everything necessary for the Solemn Mass, the Sacristan prepares in the outer Sacristy a white cope and humeral veil for the procession; the censers and incense-boat; wax candles, the canopy, and surplices for the Clerics who are to carry it; lastly, two purple stoles for the stripping of the altars.

275. The chalice for the Mass with two large hosts, another chalice, more precious, with its paten, a pall, a veil and white silk ribbon, are placed on the credence table, and near the table, the rattle and the processional Cross covered with a violet veil.

276. The two bells are rung together at the *Gloria* of the Mass, or at some other time, if the Ordinary of the place has appointed another hour; they are not rung again until the *Gloria* of the Mass on Holy Saturday. All the Nuns communicate at this Mass.

277. During the time the Most Blessed Sacrament remains in the Repository, one or two of the Nuns should always be in adoration near the grille or, if more convenient, in another place; they replace each other successively, as appointed on the list made out by the Subprioress. If possible, a Priest or Cleric, or the Sacristan, should remain in adoration before the Repository during the day.

278. The Most Blessed Sacrament having been placed in the Repository, the Nuns say Vespers while the Priest, assisted by his Ministers, strips the altars, according to the prescriptions of the rubrics, beginning with the one upon which Mass was celebrated. The Priest carries the ciborium with the consecrated Hosts to the Sacristy or some other retired part of the Church where a tabernacle with lock and key should previously have been prepared. However, it may be placed in the Communion window

of the Nuns, provided both sides be well locked, and a lamp kept burning nearby. It is not permitted under any pretext to carry the Most Blessed Sacrament within the Monastery to keep It in the Choir or elsewhere; the Provincials and Visitors must not permit this and should punish severely any transgression of this order.

§ III

PARTICULAR DIRECTIONS FOR GOOD FRIDAY

279. The Sacristan prepares in the Sacristy the black vestment for the Celebrant of the Mass, and two amices, albs and cinctures, two maniples and a deacon's stole of black for the Sacred Ministers; besides, if Deacons are to chant the Passion, three amices, three albs and cinctures, three maniples and three stoles of black and three missals; also, surplices for those who are to carry the canopy and Cross.

280. The credence table is covered with a cloth which does not hang down and on it are placed a folded altar cloth, large enough to cover the Altar without hanging down, a book stand with a missal; a black burse containing a corporal, pall and purificator; a black veil to cover the chalice at the end of the Office; the cruets with water and wine, together with the plate and finger towel; a small vessel with a little water for the Celebrant to purify his fingers, if necessary; finally, the candlesticks for the acolytes with wax candles, not lighted, and the rattle.

281. The Altar with predella is to be entirely bare. Only six ordinary candlesticks with yellow wax candles, unlighted, are placed thereon, and in the centre a Crucifix covered with a violet veil (2), easy to remove. Three cushions of violet color are placed on the second step for the prostration of the Celebrant and his Ministers;

(2) A black veil is not tolerated (S. C. R. No. 3535).

on the Gospel side, two or three reading-desks, bare, for the chanting of the Passion. Besides, the censers, each with its incense-boat, a long carpet to be spread out for the adoration of the Cross, and a violet cushion with a white cover are prepared in some convenient place. In the Chapel of the Repository are placed a white burse and a corporal opened out on the Altar, the canopy, a white humeral veil, torches and wax candles for the procession. The key of the Tabernacle is placed on the Altar.

§ IV

PARTICULAR DIRECTIONS FOR HOLY SATURDAY

282. The Sacristan prepares in the exterior Sacristy, the amice, alb, cincture, violet stole and cope for the Celebrant; the amices, albs, cinctures and deacon's stole of violet for the Ministers; the white vestments for Solemn Mass will also be in readiness, and for the acolytes, the surplices, censer and incense-boat, holy water vessel and sprinkler, the five grains of incense on a dish, the processional Cross with the customary drapery, but of violet color (3), and two candlesticks with white wax candles. On the credence table is prepared all that is necessary for Solemn Mass.

283. The Altar is prepared in white as for solemnities, with the Cross and six candlesticks, but without flowers. There should be two antipendiums, the white underneath and the violet over it, in such a way that the latter can easily be removed after the Litany, at which time also the carpet is spread over the altar steps and the six wax candles are lighted for Mass. A stand of wood or marble, in which the rod with the triple candle is to be fixed, is

(3) This little drapery is fastened beneath the Crucifix.

placed on the Gospel side, near the lowest step of the Altar, together with the large candlestick with the Paschal candle (4), which should have five holes in the form of a cross to receive the five grains of incense, and near this candlestick a reading-desk covered with a beautiful white veil. A desk, bare, with a missal for the reading of the Prophecies, is placed in the middle of the Sanctuary, before the Altar. A chasuble and maniple of violet for the Celebrant is placed on the bench on the Epistle side, together with another violet maniple for the Deacon and the same violet stole he used at first, both of which he wears after the *Exsultet*.

284. Three violet cushions, for the prostration of the Celebrant and his Ministers during the Litany, are prepared in a convenient place.

285. Lastly, the lamps should be in readiness to be lighted during the *Exsultet*, and should it not be possible to uncover the pictures and statues during the *Gloria*, they will be uncovered towards the end of the Litany, or immediately after the Mass.

286. A table covered with a cloth is prepared in proper time outside the Church, under the portico or, if not possible there, inside near the door, a little to the Epistle side. On this table are placed a white dalmatic, stole and maniple for the Deacon; a violet maniple for the Sub-deacon; a missal, placed if desired on a desk; a wax candle, with a lantern if necessary. Near this table are placed several sulphur matches; to the left, tongs and

(4) The Paschal candle is placed on the Gospel side. It should be lighted regularly at the Mass and solemn Vespers of Holy Saturday, the three days of Easter, Saturday *in albis*, the Sundays and feasts of obligation until the Ascension (S. C. R. May 19, 1607). But it is not lighted on the Rogation days or St. Mark, neither at the Offices of the Dead nor at Benediction of the Most Blessed Sacrament (S. C. R. Feb. 8, 1879).

a chafing dish, with coals which have previously been lighted during the recitation of None, with fire struck from a flint. This rubric is prescribed in the Missal, and its mystical significance is expressed in the first prayer of the blessing. To the right of this table is placed the rod, adorned with flowers, having at its top three wax candles united at the base and separating into a triangle to symbolize the mystery of the Unity and Trinity of God.

287. The Nuns, wearing the white mantle, go to the Choir at the signal given with the rattle to assist at the Office. They observe throughout the ceremonies prescribed by the Manual for the blessing of the new fire, the incense and Paschal candle, and for the procession.

288. The Nuns remain standing during the chanting of the *Exsultet;* they sit during the Prophecies, kneeling, however, when the Deacon chants *Flectamus genua* until the Sub-deacon answers *Levate*. They stand while the prayers are being chanted but do not make the profound inclination. The Chantresses go to the middle at the end of the fourth, eighth and eleventh Prophecy to chant the verses of the Tract alternately with the Choir. However, they chant the last verse only to the asterisk and the Choir finishes it, after which the Chantresses return to their places.

289. The Prophecies being finished, the Nuns say the Litany according to the directions of the Manual. They go a little more slowly from *Peccatores* to the end, so as to give the Priests time to vest for Mass and the Sacristan to arrange the Altar.

290. All rise after *Christe audi nos* at the end of the Litany and the Chantresses intone the *Kyrie* for the Solemn Mass. The bells are rung at the *Gloria* as on Holy Thursday (4). They conform to what is indi-

(4) See No. 276.

cated in the Missal for everything else, especially for the *Alleluia* and the Vespers chanted after the Celebrant has taken the ablution. When the Celebrant chants *Ite missa est, alleluia, alleluia,* the Choir responds *Deo gratias, alleluia, alleluia.* The Nuns may receive Holy Communion on this day, but only during, or immediately after, the Mass (5). The *Regina coeli* is said standing, instead of the Angelus, from mid-day of Holy Saturday until before the Vespers of the Trinity.

291. Mass being over, the Most Blessed Sacrament may be brought back to the Altar where it is usually kept.

292. The antiphon *Vespere autem sabbati* at Compline of this day is intoned immediately after the psalms by the Versicler of the first Choir, from her place.

293. This day, or on Easter day itself, the Nuns before entering the Refectory, or after, embrace one another on their knees with great charity and wish one another a happy feast.

(5) Canon 867, par. 3.

THE FEAST OF EASTER

294. Matins and Lauds are chanted on Easter day at about 3 or 3:30 o'clock in the morning, according as Easter falls earlier or later, in order that the procession may begin at dawn or a little before sunrise. The bells are rung three times for Matins with a longer pause than usual between each ringing. The procession is made after Lauds, according to the rubrics of the Manual.

295. The procession being over, the four Little Hours may be said. The Reader of the Martyrology chants solemnly *Hac die quam fecit Dominus* etc., the Community meanwhile standing, after which, all being seated, she continues to read in the ordinary tone. According to the general custom of the Order, Prayer is omitted on this morning if the procession has taken place; otherwise, it is made after Lauds, before the Little Hours, and the Nuns may hear Holy Mass and receive Communion during this Prayer.

296. Prayer is made for half an hour each evening of the three days of Easter. The hour for Compline and Matins is regulated according to the custom of the Province and the advice of the Provincial. The Office is said a little quicker than usual and the *Te Deum* is not chanted; nevertheless, the Chantresses announce the antiphon of the *Benedictus,* in the same manner as that of the *Magnificat,* to the one who acts as Hebdomadary. The Hebdomadary intones the *Haec dies* at Vespers and Lauds (1) during the octave of Easter. The Chantresses intone this antiphon at the Little Hours and the antiphon *Alleluia* at Compline (2).

297. The *Alleluia* during Paschal time is not added to the *Salve Regina* solemnly chanted, nor to its versicle and responsory; neither to the *Veni Sancte Spiritus* nor the *Sub tuum praesidium* before and after Prayer, nor to the *Asperges* or the evening commemorations.

(1) No. 154.
(2) No. 160.

Chapter V

THE MAJOR AND MINOR LITANIES

298. The Litany of the Saints is said by the Choir on the feast of St. Mark, April 25th, and the Rogation days, that is, the three days immediately preceding the feast of the Ascension. When the feast of St. Mark concurs with Easter and is consequently transferred, the Litany is said on Easter Tuesday; if the feast is transferred for any other reason, the Litany is said notwithstanding on April 25th. This is called the Major Litany; those of the Rogations, the Minor Litanies.

299. The recitation of the Litanies is obligatory for all Communities enjoying the privilege of the Canonical Office. The Nuns who are obliged, because of solemn Vows, to recite the Divine Office, must say the Litanies in private if they have not said them with the Community; but they cannot say them on the eve of St. Mark or of the Rogations.

300. The Hebdomadary of the week says the versicles and prayers of the Minor Litanies, but the Prioress officiates for the Major Litany. These Litanies are only doubled when said in procession.

301. The Nuns observe what is prescribed in the Manual for all that concerns the processions of the Litanies, as also the office of Hebdomadary and Chantress on these occasions.

302. If for some reason the procession does not take place, the Litany is said in the morning in the Choir. The Chantresses, in that case, go to the middle as for the Litany of the Blessed Virgin after the Vespers of each day, and remain kneeling until the end of all the prayers. However, the *Exsurge* is omitted before the Litany.

Chapter VI

THE FEAST OF THE ASCENSION AND PENTECOST

303. None is chanted on Ascension day before Vespers at whatever hour is convenient; the Nuns wear the white mantle and remain standing during the whole of this Hour.

304. Terce is chanted on Pentecost immediately before the Solemn Mass, the Nuns wearing the white mantle. Sext and None are said before the morning examen, the bell being rung so that both Hours may be finished in proper time. The Nuns do the same as at Easter for evening Prayer and Matins of the three days of Pentecost (1).

(1) See No. 296.

Chapter VII

THE FEAST OF CORPUS CHRISTI

305. According to the general custom of the Church, Matins are said at an earlier hour on the Solemnity of the Most Blessed Sacrament and during its octave, before the Most Blessed Sacrement exposed. The large bell is rung at 4:30 o'clock in the afternoon on the eve of the feast and the Nuns go directly to the Choir to say Compline, during which the bell is rung for Matins according to the custom of the Religious of the place.

306. The Chaplain exposes the Most Blessed Sacrament after the *Salve Regina* at the end of Compline; the Chantresses intone the antiphon *O sacrum convivium*, or some other hymn, according to custom, and the whole Choir continues it. Then Matins are begun at the signal of the Presider. Matins are chanted entirely, and Lauds, from the capitulum to the end. The Office terminates with Benediction of the Most Blessed Sacrament. Prayer is not made in Community on this evening because of the time employed in chanting the Office.

307. The Most Blessed Sacrament may be exposed throughout the day, if customary, on the feast itself. The bell is rung at a convenient hour for evening Prayer which is to last for three quarters of an hour. Then, as on the eve, the Nuns say Compline and ring for Matins. After Compline they recite Matins and Lauds, the *Te Deum* being chanted, before the Most Blessed Sacrament exposed, and Benediction follows. The same is done each evening of this octave.

308. If the Most Blessed Sacrament is exposed throughout the day on the feast of Corpus Christi, the Nuns make their hour of adoration according to the list made out by the Sub-prioress. Moreover, where it is

customary to have the procession, either on the feast itself or on a day of the octave, they observe what is indicated in the Manual.

309. The Nuns go to the Refectory after Lauds and Benediction of the Most Blessed Sacrament during this octave, and afterwards to recreation. Apart from this, they follow the usual order of the day.

310. According to the practice of Our Fathers, the Nuns may celebrate the feast and octave of Our Lady of Mount Carmel in the same manner as the feast of Corpus Christi and its octave.

Chapter VIII

THE SOLEMN COMMEMORATION OF THE FAITHFUL DEPARTED AND THE OFFICE OF THE DEAD

§ I

THE SOLEMN COMMEMORATION OF THE FAITHFUL DEPARTED

311. Vespers of the Dead are chanted on All Saints day, or on Sunday if All Saints falls on Saturday, immediately after the Vespers of the day.

312. The four Chantresses remain in the middle (1) after the *Benedicamus Domino* of the Vespers of the day to intone the first psalm of the Vespers of the Dead, and they observe throughout the same ceremonies as for solemn feasts, except that they do not announce the antiphons. The Versiclers go to the middle at the end of the last psalm to chant, after the antiphon, the versicle *Audivi vocem,* to which the Choir responds *Beati mortui* etc. The Chantresses return to their places after repeating the *Magnificat* antiphon; all kneel; the Prioress, in the middle, says *Pater noster* and the Choir continues it in secret, after which she says the versicles, rising at *Domine exaudi* (this is to be observed at all the Hours of this Office) to chant the prayer *Fidelium* with the long conclusion. The Chantresses return to the middle during the versicle *Requiem aeternam* to say, standing, *Requiescant in pace,* to which the Choir, still kneeling, responds *Amen.* The Litany of the Blessed Virgin is then said.

313. According to the custom of our Fathers, the

(1) When the Vespers of the day are those of Sunday and, consequently, that only one Chantress is in the middle, the three other Chantresses join her when the Choir answers *Deo gratias* to the *Benedicamus Domino* at the end.

Nuns say Compline, then chant Matins and Lauds, at the time of evening Prayer or a little before; they follow the special Office prescribed by the Church for this day (2). Compline begins with the *Confiteor, Misereatur, Indulgentiam* (3). Immediately after, the Chantresses go to the middle to commence the first psalm; they go again at the end of the third psalm to intone the *Nunc dimittis*. All kneel after the canticle to say the *Pater*, the versicles and responsories, the prayer *Propitiare* and the versicles *Requiem* and *Requiescant*. Compline is thus terminated.

314. The Chantresses announce only the lessons of Matins. The *Pater, Ave* and *Credo* being said, the four Chantresses go to the middle to chant the Invitatory *Regem qui omnia vivunt*. The Versiclers go to the middle to chant the versicle after the third antiphon of each nocturn. The Reader goes to the middle after the *Pater* said entirely in secret and commences the lesson without absolution or blessing, and ends without *Tu autem Domine*. The lessons are chanted by those appointed, or by the nine youngest, without reserving the last lesson to the Prioress.

315. The Chantresses go to the middle at Prime after the *Pater, Ave* and *Credo* said in secret to intone the first psalm. All kneel after the third psalm to say the *Pater*, the versicles and responsories and the proper prayer *Supplices*. The Martyrology is begun with *Hac die* etc., followed by *Tertio Nonas Novembris* etc. The versicle *In memoria*, the prayer, and the versicles *Requiem* and *Requiescant* are added after the Martyrology and Prime is thus ended. The Chantresses go to the middle at Terce, Sext and None after the *Pater* and *Ave* in secret to intone the first psalm. All kneel after the third psalm to say the *Pater*, versicles and prayer as given in the Breviary. The Office ends with None.

(2) Apostolic Constitution *Divino Afflatu*.
(3) As for the last three days of Holy Week. See No. 269.

316. The Office of November 2nd being a Canonical Office, the Choirs sit and stand as at an ordinary Office. Consequently, they sit alternately during the psalms, rising at the last half verse for the *Requiem aeternam.*

317. The Nuns chant the Solemn Mass and *Libera* on the day of the Commemoration of the Faithful Departed and then make the procession according to the Manual (4).

318. The bells are rung as prescribed in the first part of this Ceremonial, Section I, Chapter I, Paragraph V.

§ II

THE OFFICE OF THE DEAD AND THE MANNER OF SAYING IT

319. The Office of the Dead can be recited or chanted publicly every day except doubles of the first and second class, Sunday and holy days of obligation, the vigils of Christmas and Pentecost, Holy Week and privileged octaves, and when the Most Blessed Sacrament is exposed (5).

320. If the body of the deceased is morally (6) or physically present, or if no more than two days have elapsed since the burial, the public Office may be chanted or recited on days on which the funeral Mass is permitted.

321. Should one of our Nuns die during the last three days of Holy Week, the *Requiem* Mass cannot be cele-

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(4) See further on, Nos. 334, 335.
(5) Where it is the custom, the Office of the Dead may be recited publicly on the more solemn feasts, but never on doubles of the first class or privileged Sundays of the first class (S. C. R. Sept. 6, 1904).
(6) That is, at the burial Office, though the body be not present.

brated, but the burial Office, according to the Roman Ritual, takes place in the Monastery of the deceased (7). All that has been omitted is supplied for in a solemn manner, as though the body were really present, on the first free day after Easter.

322. The Invitatory *Regem cui omnia vivunt* is said: 1st. On the day of the Commemoration of all the Faithful Departed, of the Universal Church as well as of the Order; 2nd. On the day of the decease or of the burial; 3rd. When the Office is recited or chanted in full; 4th. When the Office is recited under double rite, even though only one nocturn is said. The Invitatory is always omitted when one nocturn is chanted or recited under semi-double rite, even though it be followed by Lauds.

323. If for some reasonable cause, only one nocturn with or without Lauds, is said on the day of the decease or the burial, it should always be the first nocturn; in all other cases, the nocturn of the current feria is recited if said before Mass, but if in the evening, the nocturn of the day on which Mass is said for the deceased.

324. When Vespers or Matins of the Dead do not follow immediately the carrying of the body to the Church and the Responsory *Subvenite,* or, again, the Office of the day, they should be preceded respectively by *Pater* and *Ave,* or *Pater, Ave* and *Credo* recited in secret.

325. The Office of the Dead is double: 1st. On the day of the Commemoration of the Faithful Departed, of the Universal Church as well as of the Order; 2nd. On the day of the decease, or the following day; 3rd. On the third, seventh and thirtieth day, and, taken even in a wider sense, on the anniversary; 4th. Each time it is recited solemnly. The Office is always semi-double at

(7) S. C. of Rites, June 9, 1899, No. 4029.

other times, even though it is said in full, as, for example, the Ternaries of the Order.

326. The psalm *Lauda* at the end of Vespers and the *De profundis* at the end of Lauds, are omitted each time the Office is recited under double rite, even though only one nocturn is said.

327. Nothing must be changed of the Office of the Dead. Thus, the *Requiem aeternam* after each psalm and in the responsories, as also the responsory *Erue Domine* before the first lesson, should always be in the plural. However, the versicles said after the *Pater noster*, or after the *Lauda* or *De profundis* before the prayer, both at Vespers and Lauds, are recited in the singular or plural according as the Office is for one or more deceased; but the versicles which follow the prayer should always be said in the plural.

328. When the Responsory *Libera me Domine* is recited in the Choir for a Nun of the Order, as explained further on (8), the versicles which precede the prayer are said in the singular and those which follow in the plural. But at the Absolution chanted near the catafalque or after the *Requiem* Mass, whether the body be present or not, the versicles before and after the prayer are said in the singular or plural according as it refers to one or more deceased.

329. When the Office of the Dead consists of only one nocturn, the last responsory is not to be omitted, neither the versicles nor the prayers, even though the Mass or the Absolution follows immediately, for, in this case, only the *Requiem aeternam* and the *Requiescant* by which the Office of the Dead is always terminated, are omitted.

330. When Matins of one or more nocturns are separated from Lauds in private recitation, the versicle *Domine*

(8) See No. 339.

exaudi orationem meam must be said after the last responsory, with the appropriate prayer or prayers and the versicles *Requiem aeternam dona eis Domine* and *Requiescant in pace.*

331. If an Office of the Ternary is recited in parts, as it is permitted to do even in Community, the versicles and prayers are only to be said at the end of Vespers and Lauds.

332. The prayers are said as given in the Missal or Breviary, without adding the name or quality of the deceased, except where the letter *N* occurs (9). Again, the proper prayers of the Order, approved by the Sacred Congregation of Rites and given in our Missal and Breviary, are said at Masses, Offices and Suffrages for the Dead of our Order, as also at Masses and Offices of the Ternaries.

333. When a will or testament provides that an anniversary be solemnly celebrated, without mentinoning an Office, the Solemn Mass alone is to be understood; if the will of the testator merely stipulates an Office, this shall be interpreted as meaning simply one Nocturn and Lauds; unless the obligation is imposed by the testator, the Absolution at the end of the Mass is optional.

§ III

THE SUFFRAGES FOR THE DEAD OF THE ORDER

334. The Nuns recite the Vespers of the Dead under double rite for our deceased Friars and Nuns after the *Benedicamus Domino* of the second Vespers of the Saints of the Order, or of Sunday, if All Saints of the Order falls on Saturday. They recite the Matins and Lauds of the ordinary Office of the Dead during the time of even-

(9) The Missal and Breviary give clearly the variations in the prayers, according as they refer to male or female deceased, either in the singular or plural, to a Sovereign Pontiff, Cardinal, Bishop, Priest.

ing Prayer. The next day they chant the *Requiem* Mass with the Responsory *Libera me Domine* for the same intention. The prayer *Deus veniae largitor . . . ut nostrae Congregationis Fratres et Sorores . . .* is recited at all these Offices.

335. The Priest having read the last Gospel, the two Chantresses go to the middle of the Choir to commence the Responsory *Libera me Domine* which all the Nuns continue, the two Choirs facing each other; the first Chantress intones the *Kyrie eleison,* then she and her companion return to their places. The Chantresses return to the middle at the end of the prayer to chant the final versicle. This is done each time the *Libera* is chanted after a *Requiem* Mass.

336. Vespers of the Dead are recited every Monday of the year immediately after the Vespers of the day, except in Lent when they are said before the Litany. If Vespers are chanted on Monday, or the Most Blessed Sacrament is exposed, the Vespers of the Dead are recited on the first free day following. They are not said in Paschal time, nor from the eve of Christmas to the octave of the Epiphany inclusive, nor during the period of the Ternaries.

337. The Ternaries take place between the octave of the Epiphany and the feast of the Purification, between the octave of Easter and the Ascension, and between the feast of St. Michael the Archangel and All Saints. They consist of three Offices of the Dead of nine lessons recited in Community under semi-double rite and of three *Requiem* Masses chanted at each of these periods for the souls of the deceased Religious (both Friars and Nuns), of parents and friends, of those buried in our Churches, of our benefactors and of all the Faithful Departed. Pius IX, by an indult of July 5, 1855, granted the faculty of chanting these Ternary Masses on feasts of double rite, major or minor.

338. The Constitutions of the Nuns, Nos. 113 and 114, prescribe what should be done for the deceased Friars and Nuns. Moreover, with the approval of the Definitory-Provincial, the Friars and Nuns of the same Province may mutually agree to afford one another more abundant suffrages.

339. The Responsory *Libera me Domine* and appropriate prayer, terminated with the brief conclusion, is said after Vespers, or at another more convenient time, whenever the decease of a Nun of another Province is made known through the Provincial. The same ceremonies are observed as for the *Libera* chanted after a *Requiem* Mass (10).

340. Following the death of a Religious, either Novice or Professed, the Nuns of the Convent in which she has died shall chant, not only the burial service, but also a *Requiem* Mass and a vigil, as prescribed by the Constitutions. As this word vigil can have different interpretations, we approve the one commonly adopted, namely, that besides the chanted Mass and the burial service, as given in the Manual, an entire Office of the Dead under double rite is chanted for each deceased Religious. Moreover, all the Choir Nuns shall say an Office of the Dead (11) and the Lay Sisters an entire Rosary; all of which is to each one's advantage, as each will receive for herself as many suffrages as she has offered for the others. The Prioress should be careful to have the Masses prescribed by the Constitutions offered for each of the deceased Nuns, if she can do so conveniently. She should not easily believe that this is too difficult; the more generous she is with regard to having the Masses celebrated, the greater will be her merit, and the good God will not fail to assist the Monastery more abundantly.

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(10) See No. 335.
(11) Either in common or in private, according to the local custom.

PART THIRD

CEREMONIES

PROPER TO CARMEL

SECTION I

COMMON EXERCISES OF PIETY

Chapter I

EXERCISES OF PIETY TOWARDS THE MOST BLESSED VIRGIN

§ I

THE VOTIVE MASS OF OUR LADY OF MOUNT CARMEL

341. The Code of Canon Law (Canon 610, par. 2) prescribes that the Mass each day correspond according to the rubrics to the Office of the day, even, as far as possible, in the Convent of Nuns, that is, wherever the obligation of the Choir exists. However, in virtue of a special privilege granted to our Order (1), the Votive Mass of Our Lady of Mount Carmel, *Gaudens gaudebo*, is chanted every Saturday, unless there is obligation to chant the Mass of some other feast, in which case the Mass of Our Lady of Mount Carmel is anticipated on Friday or the free day closest to Saturday, even if it is a feast of double rite.

342. This Mass is to be chanted in a festive tone, with the *Gloria* (2) (but without the *Credo*), the proper Preface of Our Lady of Mount Carmel and the prayers indicated in the Missal of the Orler. However, where there is only one Mass, the prayer *Deus qui corda fidelium* is replaced by the prayer of the Mass of the day. A prescribed prayer—*oratio imperata*—is always to be omitted except when commanded *pro re gravi*.

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(1) Pius X. Nov. 12, 1913—It is the same for the Masses of the Ternaries and others granted by a special privilege of the Holy See.

(2) However, outside of Saturday, the *Gloria* is omitted.

343. This Mass may be celebrated as a Low Mass, enjoying the same privileges, if there is a reasonable cause for not chanting it (3).

344. But when Saturday falls on the day in the octave, or on the vigil of a feast of the Most Blessed Virgin, the Mass should be respectively of the feast (with *Gloria* and *Credo*) (4), or of the Vigil (without *Gloria* or *Credo*), whether the Office is said or not, or a commemoration made that day. Likewise, when the Office of Saturday is *de S. Maria in Sabbato,* the Mass should conform to the Office. In all these cases, the privileged Mass of Our Lady of Mount Carmel is not anticipated on the preceding day.

345. This Votive Mass, *Gaudens gaudebo,* may be celebrated, whether chanted or not, on the day of simple or solemn Profession and the Reception of the Veil, with *Gloria* and *Credo* and only one prayer, to which the Priest joins under one conclusion the proper prayer of the Profession or Veiling. However, feasts of first class and major Sundays of first class are an exception to the above. It is only permitted on these days to make under one conclusion the commemoration of Our Lady of Mount Carmel. All feasts of the Most Blessed Virgin are also an exception; the Mass of the feast itself is celebrated. But in all these cases of exception, the proper prayer of the Profession or Veiling is added (5).

§ II

THE ANTIPHON OF THE MOST BLESSED VIRGIN

346. The Antiphon of the Most Blessed Virgin is

(3) Pius XI, July 15, 1926.
(4) Except Saturday within the simple octave of the Nativity of Our Lady; the Mass of the Nativity is then celebrated with the *Gloria* but not the *Credo.*
(5) Benedict XV, June 25, 1919.

chanted at the end of Compline each evening, whatever may be the Office of the day, except the days when the *Salve Regina* is solemnly chanted and Holy Thursday and Good Friday. The Hebdomadary intones the Antiphon and the two Choirs chant it together. The two Versiclers, having gone to the middle at the end of the prayer *Visita quaesumus,* chant the versicle and return to their places. The Hebdomadary chants the prayer and after saying *Divinum auxilium* returns to her place, unless Matins are to follow immediately.

347. The *Salve Regina* is chanted solemnly at the appointed hour (6) on all Saturdays and the eve of all first and second class feasts of Our Lady and of the feast of the Presentation. If any of these feasts is transferred, the chanting of the solemn *Salve* is also transferred (7).

348. The Nuns, wearing the white mantle, assemble in the Preparatory for this ceremony and having lighted their wax candles (which all should hold alike, either inside or outside the ranks), they proceed two by two to the Choir, the youngest going first. As each one arrives at her place, she stands facing Choir. When all have reached their places, the Hebdomadary goes to the middle at a signal of the Presider to intone solemnly the *Salve Regina;* the whole Choir inclines profoundly at these words and she herself does so after having chanted them. All rise and continue the chanting of the Antiphon, inclining profoundly at the words *Et spes nostra salve* and at the holy Names of Jesus and Mary; this is likewise done every time the *Salve Regina* is said standing, whether chanted or not. Care should be taken in making the pauses to respect the sense of the phrase, chanting, for example, *Et Jesum—benedictum fructum—ventris tui—nobis—post hoc exilium—ostende* etc.

(6) See No. 23.
(7) The *Salve Regina* is not to be chanted solemnly before the Most Blessed Sacrament exposed.

349. The two Versiclers go to the middle in time to incline with the Community, facing each other, when *Maria* is said. The Antiphon finished, all turn towards the Altar, the Versiclers chant the versicle *Ora pro nobis* and return to their places, while the Choir chants *Ut digni efficiamur;* the Hebdomadary chants *Domine exaudi orationem meam* and the prayer *Omnipotens sempiterne Deus,* terminating with the long conclusion. All profoundly incline during the prayer, rising after the words *Per eumdem Dominum nostrum Jesum Christum Filium tuum* and turning immediately towards the Altar. Having answered *Amen,* all extinguish their candles. The Sacristan having taken her candle, the Hebdomadary gives the aspersion with holy water as indicated in No. 357 and the following. The *Alleluia* of Paschal time is not added to this Antiphon or its versicle.

§ III

THE LITANY OF THE MOST BLESSED VIRGIN

350. The Litany of the Most Blessed Virgin is recited daily after the Vespers of the day, or after the Vespers of the Dead prescribed for Monday. However, in Lent, as Vespers are said before dinner, the Litany is recited at 2 o'clock in the afternoon, or after the Vespers of the Dead.

351. The Chantresses go to the middle, kneel like the rest of the Community and begin *Kyrie eleison;* the Choir repeats each invocation down to *Christe exaudi nos* inclusive and says only the conclusion of the other invocations. Having said the versicle *Ora pro nobis* etc., the Chantresses return to their places and the Presider says *Domine exaudi orationem meam* and the prayers *Defende, Sanctissimae Genitricis, Praesta quaesumus . . . beatum Eliam* and *Praetende.*

Chapter II

MENTAL PRAYER IN COMMON

352. Mental Prayer is made in Community twice a day at the hours prescribed by the Constitutions (1), lasting each time for an entire hour. The Nuns assemble in the Choir or in some other place appointed for this exercise. All kneel turned towards the Altar; the Presider commences the antiphon *Veni Sancte Spiritus* which the Choir continues; the first Versicler says the versicle *Emitte Spiritum tuum* and the Choir having answered *Et renovabis* etc., the Presider says the prayer *Deus qui corda fidelium.*

353. The Nun appointed then reads the meditation of the day in a devout and distinct tone of voice, stopping when the Presider gives the signal. The Reader should be careful to foresee and prepare in proper time what she is to read in order to avoid repetition and vary the subject of prayer that the Nuns may have more abundant matter for meditation. On the principal feasts of Our Lord, of the Most Blessed Virgin and the Saints of our Order, the subject of meditation should coincide with the feast which is being celebrated.

354. The reading ended, each one applies herself in silence and recollection to prayer. The hour being over, the Presider intones the antiphon *Sub tuum praesidium* which the Choir finishes; the first Versicler says the versicle *Ora pro nobis* and after the Community has answered, the Presider recites the prayers *Protege Domine, Ecclesiae tuae, Deus virtutum, Deus veniae largitor* and *Praetende Domine,* terminating with the brief conclusion. The Prioress may, in case of some particular necessity, add another prayer suited to the occasion, immediately

(1) See Constitutions 48 and 55.

before the *Praetende Domine.* Then, if it is morning, the *Aperi Domine* is said, all kiss the floor and the Little Hours are begun; if it is evening, all kiss the floor and go to the Refectory reciting the psalm *De profundis.*

355. The officials and other Nuns who have not been able on account of their occupations to assist at Prayer in Community, should endeavor to make it at another time, but this regards those only who have been absent for the whole hour or the greater part thereof (2).

356. If there is a sermon during Prayer, it is included in the hour prescribed for this exercise, but if it is given at another time during the day, the hour of Prayer is made at its proper time.

(2) Constitutions No. 140.

Chapter III

THE ASPERSION AND THE EVENING COMMEMORATIONS

§ I

THE ASPERSION WITH HOLY WATER

357. The Hebdomadary sprinkles the Nuns with holy water each evening after Compline, except when the aspersion has been given after the solemn *Salve*. The Nuns kneel for this ceremony, the two Choirs facing each other; the Hebdomadary goes to the middle and the youngest Choir Nun from the right Choir, kneeling near her, presents her the sprinkler, kissing it at the same time. The Hebdomadary, kneeling likewise, raises the Sprinkler to her forehead while intoning the *Asperges me* which the Choir continues; then she rises and having made the due reverence to the Altar or the Cross, sprinkles the Nuns, beginning with the Prioress or Presider and continuing with those of the same Choir before passing to the opposite Choir; she ends with the Nun who presented her the sprinkler; the latter takes it, kissing it at the same time. The Chantress of the first Choir intones the psalm *Miserere* after the antiphon *Asperges me* and the two Choirs continue it alternately until the end of the aspersion; the *Gloria Patri* etc., *Sicut erat* etc. is then said (except during Passion-tide), and the first Chantress commences the *Asperges me* which is finished by the Choir. The Nuns then turn towards the Altar and the Hebdomadary says the ordinary versicles and prayer. This ceremony is performed entirely in silence on the last three days of Holy Week. The *Alleluia* during Paschal time is not added to the antiphon or the versicle.

358. The Hebdomadary makes a profound inclination to the Prioress before and after sprinkling her Reverence, and the semi-inclination to the Presider of the opposite

Choir but only before the aspersion. All the Nuns make the semi-inclination and the Sign of the Cross as the Hebdomadary sprinkles them. The Prioress or Presider, when officiating as Hebdomadary, makes the semi-inclination to the senior of each Choir.

359. The aspersion with holy water takes place after the solemn *Salve* on Saturdays and the eve of feasts of Our Lady, on which days it is omitted after Compline. As soon as the prayer *Omnipotens sempiterne Deus* is entirely finished, the two Choirs, still standing, turn to face each other. The aspersion is then given as explained in the preceding numbers. The Hebdomadary adds the versicle *Fidelium animae* to the prayer *Exaudi nos* etc., all responding *Amen*. Then the two Choirs face each other and incline profoundly to recite the *Pater noster* entirely in secret. They rise at the signal of the Presider and, should it be time, the *Angelus* is rung. The Nuns say it privately: if standing, turned towards the Altar; if kneeling (1), facing Choir. When the Presider gives the signal all leave the Choir in proper order and in silence, to lay aside their candles and mantles.

360. The Nuns then reassemble in the Choir or the Preparatory to go in procession to the Refectory; or, during the fast of the Order, they enter the Choir for Prayer which should last an entire hour as on other days.

§ II

THE EVENING COMMEMORATIONS

361. The evening commemorations are made after Compline. When the Hebdomadary begins the versicle *Ostende,* or immediately after the *Sacrosanctae,* according as the aspersion was given either after Compline or

(1) In this case the Nuns rise without kissing the floor on account of the candle they are holding at the time.

the solemn *Salve*, the two Versiclers light the wax candles on the Altar, two on ordinary days and four on feasts of first and second class.

362. All kneel facing the Altar. The Presider intones the antiphon *Ait Dominus Deus* which the Community continues slowly and devoutly; the *Ave Maria* is then said three times and the Versicler adds the versicle *Tota pulchra es Maria* to which the Community responds *Et macula* etc., after which the Presider says the prayers *Deus qui per immaculatam, Ecclesiae tuae* and *Deus omnium fidelium pastor* (2). Then the antiphon *Joseph fili David, Ora pro nobis Sancte Pater Joseph, Ut digni efficiamur*, with the prayer *Sanctissimae Genitricis* is said for the commemoration of our Father St. Joseph; the antiphon *Sancte Prophcta Dei Elia, Ora pro nobis Sancte Pater Elia, Ut digni*, and the prayer *Praesta quaesumus . . . . ut qui beatum Eliam*, for our holy Father Elias; the antiphon *Sancta Mater Teresia, Ora pro nobis Sancta Mater Teresia, Ut digni*, and the prayer *Exaudi nos Deus salutaris noster* (3) for our holy Mother St. Teresa; lastly, the antiphon *Filii, Ora pro nobis Sancte Pater Joannes, Ut digni*, and the prayer *Deus qui Sanctum Joannem Confessorem tuum atque Doctorem Patrem nostrum* for our holy Father St. John of the Cross. The *Alleluia* in Paschal time is not added to these antiphons or their versicles.

363. Whenever Matins are recited before 9 o'clock, the commemorations are made after the examen of conscience, or after the discipline, that is, always in the last place. They are omitted on Wednesday, Thursday and Friday of Holy Week.

(2) This prayer is omitted when the Apostolic See is vacant.
(3) *Festivitate* is said instead of *commemoratione* in the prayer on the feast of our holy Mother St. Teresa and during its octave.

Chapter IV

THE DISCIPLINE IN COMMON

364. The discipline prescribed by the Constitutions (1) lasts for the space of a *Miserere* which both Choirs recite alternately; then the Presider intones the antiphon Christus which the Choir continues and she adds the prayers *Respice quaesumus, Protege Domine, Ecclesiae tuae, Fidelium Deus* and *Praetende,* terminating with the brief conclusion *Per Christum Dominum nostrum.* If there is any grave necessity to recommend, she may add another prayer immediately before the *Praetende.* The Choir having answered *Amen,* the disciple ceases immediately.

365. The ordinary law of discipline is entirely dispensed with on Christmas and the three following days and on the Monday of Easter and Pentecost, as well as the Monday of Holy Week.

366. The discipline is anticipated on Thursday when a feast of the first class, the eve of Christmas, the Circumcision of Our Lord, the Transpiercing of the Heart of our Holy Mother St. Teresa, or some other solemnity of equal importance, falls on Friday. The discipline is either anticipated or omitted, according to the wish of the Prioress, when these feasts fall on Monday or Wednesday, on which days the Nuns of most of our Monasteries take the discipline in common (2).

(1) See Constitutions No. 104.
(2) See Ceremonial No. 35 and footnote to same number.

SECTION II

DOMESTIC CEREMONIES

Chapter I

ADMISSION TO THE POSTULANCY, NOVITIATE AND TEMPORARY PROFESSION

367. The welfare and honor of the Order strictly require that the persons received in our Monasteries be such that their admission may not prove prejudicial or unprofitable. Therefore, the prescriptions of Chapter II and Nos. 231, 232 and 233 of our Constitutions (1) are carefully to be observed.

368. No Postulant is admitted into the Cloister without receiving from the Chapter an absolute majority of votes. Postulants are proposed for admission to the holy Habit and Novitiate about two months before the end of the postulancy, which is of six months for Choir and one year for Lay Postulants. An absolute majority of votes is also necessary for this admission. However, the Prioress may, with the consent of the Prime Superior, prolong this probation, but not beyond an additional six months. Postulants admitted to the Novitiate by the Prioress with the consent of the Chapter and the Prime Superior, prepare for the religious investiture by a retreat of at least eight days (2).

369. The Nuns are to conform faithfully to the Sacred Canons, to the Constitutions and the counsels of our Mother St. Teresa in admitting Novices to the temporary Profession. Each Novice is proposed to the Chapter, without her being aware of this, for approval in the

(1) These last prescriptions are imposed by the Code of Canon Law.
(2) See Constitutions No. 235.

fourth, eighth and tenth month of her probation. If she is approved each time by the majority of the Chapter, and finally by the Prime Superior, she remains in the Monastery to make her profession in due time, unless in the meantime she proves unworthy of it. But if she does not receive the required majority of suffrages in any one of the Chapters, she is immediately dismissed. However, if the suffrages are equal in the first and second Chapter of approbation, she may remain in the Monastery until the third voting. If the suffrages are again equal the third time, she is sent away, unless the Prioress, with the consent of the Prime Superior, judges prudent to prolong the trial, but it cannot extend beyond six months. The Novice is then proposed again to the Chapter and if she does not obtain the absolute majority of votes, she is sent away without delay.

370. If before the last voting a Novice commits a fault which cannot be tolerated without giving scandal, the Prioress with the consent of her Council can send her away immediately without awaiting the next Chapter; and of this she is to inform the Prime Superior. If a Novice commits a similar fault after the final approbation, the Chapter is to be convoked immediately and if the majority judges her guilty, she is expelled at once as though she had never been approved.

371. These rules are to be applied equally to Lay as well as to Choir Novices, for the Code of Canon Law requires an absolute majority of votes for all admissions to profession of temporary Vows. Each of these approbations is inscribed in the Book of the Acts of Chapter without stating the number of votes for or against, even if the Postulant or Novice was received unanimously.

372. The Novice makes a retreat of ten days in preparation for the Profession (3). She performs an ex-

(3) The Constitutions No. 235, in conformity with Canon 571, require a retreat of at least eight full days, but the universal and constant custom of the Order is to consecrate to it ten full days.

traordinary mortification at dinner on the tenth day, that is, on the eve of her profession, accusing herself in the middle of the Refectory of her imperfections and begging pardon of the whole Community; she expresses her gratitude for the mercy shown her in being admitted to profession and asks the Nuns kindly to assist her by their prayers. The Presider having exhorted her to perfection, the Novice prostrates, thus finishing the mortification, and retires. The Prioress summons her to the evening recreation and the Novice, kneeling, asks a spiritual alms of all the Nuns. The Prioress and each Nun in turn offers, as she feels inspired, the benefit of her prayers and good works for a specified time.

373. The Novice makes her profession in the hands of the Prioress in the manner prescribed by the Constitutions (4). The Profession is to be recorded in the Book of Professions, which should be kept carefully in the chest of three keys. This record states the following: The year, month and day of the Profession; the city in which the Monastery is situated; the name of the Professed (secular as well as religious); the place of her birth; the name of her father and mother; her age; the date of her Clothing; under what Provincial or Superior the Profession was made; in the hands of what Prioress and if it was made in the presence of the Community. Then is added: *She made her profession in the following terms;* the formula of profession follows, signed by the newly Professed and afterwards by the Prioress, the Mistress of Novices and the Clavaries. Should one of the White Veil Sisters not know how to write, she makes a cross with her own hand at the place of the signature and the Mistress of Novices or one of the Clavaries writes at the side, *Sign of Sister N . . ., because she does not know how to write.*

(4) See Constitutions Nos. 16 and 249. However, the custom of having the ceremony of profession in the Choir before the Most Blessed Sacrament privately exposed in the tabernacle of the Choir or of the Oratory is likewise approved.

Chapter II

THE EDUCATION OF THE YOUNG PROFESSED AND THEIR ADMISSION TO PERPETUAL PROFESSION, EITHER SIMPLE OR SOLEMN

374. The Professed of temporary Vows remain in the Novitiate under the direction of the Mistress during the three years following their profession. However, the Prioress may, with the advice of the Superior, allow them to pass the last year with the Community, if she judges it proper in order to know them better or for some other just motive. They shall have no voice in Chapter (Canon 578, 3°) during this time and the office of Monitress shall not be given to them, so that being occupied with their own sanctification they may become more solidly established in virtue.

375. The young Professed are proposed to the Chapter for profession of perpetual Vows, simple or solemn, as the case may be, in the tenth month of the last year. This voting, however, is purely consultative. The result is communicated to the Prime Superior who may give or refuse his approbation, or prolong the time of probation according to the Sacred Canons. The young Professed shall settle their affairs during the two months which precede the profession of solemn Vows, as said in No. 254 of the Constitutions.

376. If for some reason the perpetual Profession is deferred, the Religious renews her temporary Vows at the expiration of the first term. The formula approved by our Venerable Definitory-General is used for the Canonical renewal of temporary Vows.

377. The Choir Nuns form part of the Chapter of the Community from the time of perpetual Profession. They

receive the Black Veil, according to the ceremony prescribed in the Manual, on the Profession day itself, or on another day, if more convenient. This ceremony is reserved to our Very Reverend Father General (or to the Bishop of the place, or his delegate, if the Monastery is not under the jurisdiction of the Order). If necessary, he is replaced by the Definitors General, or the Procurator General, or the Provincial of the Province, or by one of the other Fathers, according to rank, as far as this is possible.

378. The perpetual Profession of all the Nuns is to be recorded in the Book of Professions mentioned above. It is not necessary, however, to repeat all the information which precedes the copy of the temporary Profession (1). It suffices to state the date of the first Profession and that of the perpetual Profession and then to sign the record as customary. A note of reference to the act of temporary Profession may also be added.

379. Where profession of solemn Vows is made, the Prioress is to notify the Pastor of the Parish in which the Professed was baptized.

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(1) See No. 373.

Chapter III

THE MANNER OF HOLDING THE ELECTIONS

380. All that is said in the Constitutions, Nos. 5, 6, 7, 8 and 9, Chapter XIV, as also in Nos. 226, 227, 228, should be read carefully before proceeding to the elections (1).

381. The Sub-prioress prepares everything in proper time for the elections. She places a table in the interior parlor before the grate and on it the urn destined to receive the votes. She arranges in a circle around the table as many seats as there are Chapter Nuns, the seats of the seniors being nearest the grate, according to the order established in the Choir and Refectory (2). A carpet is placed in the Choir at the left side where the new Prioress is to kneel, and a chair for her to sit when receiving the obedience of the Community.

382. A table with a cover is prepared in the exterior parlor near the grate and on it are placed a Crucifix, facing the grate, the Constitutions, the present Ceremonial, the Manual and the list of all the Professed of perpetual Vows, with the date of birth and first profession, and an inkstand. A white stole to be used in confirming the new Prioress is placed on another table a little apart, together with the holy water vessel and sprinkler, the Book of the verbal process of the elections and a pan for burning the votes. Seats are prepared for the Presider and the two Scrutators, and, in Monasteries subject to the Superiors of the Order, a fourth seat will be provided if

(1) If the number of Chapter Nuns is insufficient to constitute a regular Chapter and to proceed to elections, recourse must be had to the Holy See for the appointment of Superiors (Rescript 269, Jan. 26, 1929, S. C. of Religious).
(2) When through necessity the elections are to take place in the Choir, all that is here prescribed for the parlor is to be observed exactly.

the Bishop of the place or his delegate wishes to assist and preside at the election (Const. No. 227).

383. The Scrutators should be Priests. Where the Monasteries are subject to the Order, the Regular Superior should choose by preference, at least for one of the two Scrutators, a Definitor Provincial or a Prior. The ordinary Confessors of the Community are excluded from this office (Const. 227).

384. The Prioress places at the disposal of the Chapter Nuns on the day of the election, small pieces of white paper, all exactly alike. Each takes as many as needed and before the Chapter (3) writes thereon the name of the Nun whom, according to her conscience, she considers most capable of filling the office in question. If a Nun by reason of sickness or some other just cause, cannot write her vote, she should ask another to do her this charity, but will be careful to ask her to write, not only the name of her choice, but also two or three names of the Nuns who appear to deserve a vote, so that the secrecy exacted for the elections may be safeguarded. Nevertheless, where it is the custom, another manner of writing the votes may be employed, provided the Superior judges it proper.

385. When the hour of the Chapter arrives, the bell is rung according to regulation, and the grate is opened so that everything done in the elections may be seen by all on both sides. The Chapter Nuns, wearing the white mantle, go to the parlor, and, making a profound inclination to the Cross and the Presider, take their respective places; the other Nuns, likewise wearing the mantle, go to the Choir where they remain in prayer until after

(3) If one is again to write a vote during the Chapter, it should be done in such a way that the name may not be seen by any one.

the election of the Prioress (4). The Chapter Nuns kneel at the signal given by the Presider; the latter intones the hymn *Veni Creator Spiritus* which the Community continues alternately; the two youngest Nuns say the versicle *Emitte Spiritum* and the Community having answered *Et renovabis,* the Presider adds the prayer *Deus qui corda fidelium.* The antiphon *Sub tuum praesidium* is then said, the versicle *Regina Decor Carmeli* and the prayer *Deus qui beatissimae semper virginis . . . singulari titulo,* as also the antiphons, versicles and prayers of our Father St. Joseph, our Father St. Elias, our Mother St. Teresa and our Father St. John of the Cross, the versicle of these antiphons being said by the youngest of the first Choir. The Presider may give a short exhortation if he judges proper, and the election then begins immediately.

386. If a Chapter Nun is unable by reason of illness to come to the grate with the others, the Presider should appoint two Nuns of mature age and virtue and above suspicion, to go to receive her vote (Const. No. 7). Before any vote has been cast, they carry the urn to the sick Nun to receive her vote and, bringing back the urn to the middle of the table, retire to their places. Then each Nun by age of profession, first the Prioress, then the Sub-prioress, goes to deposit her vote, making before and after a profound inclination to the Cross and the Presider. They should cast their votes in view of the Presider and the Scrutators, and in such a way as to be seen by the whole Chapter.

387. When all the Nuns have voted, the Sub-prioress, accompanied by the Clavaries, carries the urn to the turn, passing it out to the Scrutators who place it on the table before the Presider. The latter pours out the votes on the table and counts them one by one, in such a way that

(4) If the election is made in the Choir, the Nuns who do not belong to the Chapter await its results in the Chapter room.

they can be seen by the Scrutators. If the number of votes does not correspond to the number of Chapter Nuns, the voting is repeated; if, on the contrary, the number is exact, the Presider commences immediately to inspect the votes, reading them aloud one by one as he opens them and submitting them to the two Scrutators, one of whom takes note of them.

388. If in the first scrutiny one of the Nuns receives an absolute majority, that is, more than half the suffrages, the election is terminated and she is declared elected. If, on the contrary, no one receives the required number of votes, the Chapter proceeds to a second scrutiny; if the second is still undecisive, there is to be a third scrutiny, with papers as before, in which the two Nuns who obtained the greater number of votes in the preceding scrutiny, alone have passive voice. She who obtains the greater number of suffrages is elected. If the suffrages are equal, the senior by profession is elected, and if both are equal by profession, the more advanced in age.

389. The Constitutions, No. 9, permit the re-election of the same Prioress for a second immediate term of three years if she receives two thirds of the votes. If she has not obtained them in the first or second scrutiny, the Nuns proceed to a third scrutiny in which she ceases to have passive voice. If no other Nun obtains the absolute majority of votes in the third scrutiny, there is to be a fourth and last in which the two Nuns who have received the greater number of votes in the preceding scrutiny (5) alone have passive voice, as said in No. 388.

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(5) Decree of the S. C. of Religious, No. 4438, Oct. 18, 1928. - *Quoties ad aliquam reelectionem vel postulationem duae e tribus suffragiorum partibus requiruntur, si reeligendae vel postulandae requisita suffragia non habuerint in secundo scrutinio, eo ipso exclusae manent ab illo officio; et procedatur ad novum scrutinium pro electione eodem modo quo in praecedentibus; quod si tunc non fiat electio canonica, quarta vice concludatur electio, ut n. 8 Constitutionum Monialium statutum est.*

390. The votes are to be burned in the presence of all. The Nun elected then kneels and the Presider, wearing the white stole, confirms her in the office. The Regular Superior or his delegate confirms the Prioress in the Monasteries subject to the jurisdiction of the Order, even though the Bishop or his delegate presided at the election (Const. No. 6), and he likewise presides at all that follows, including the election of the Sub-prioress and the Clavaries.

391. The one who has confirmed the newly elected Prioress immediately intones the *Te Deum* and the Community continues it going in procession to the Choir, where the obedience is to be rendered; during this time the two bells are rung together festively. The Presider and the two Scrutators go meanwhile to the Church of the Monastery in order to say the prayers at the end of the hymn of Thanksgiving. The Community having arrived in the Choir, the newly elected Prioress, who comes last, kneels on the carpet while the *Te Deum* is being finished and the prayers recited. Immediately after she sits on the chair and all the Nuns, beginning with the seniors, go one by one to kiss her scapular in token of obedience. The newly elected embraces them maternally. All the Nuns take part in this ceremony.

392. The Nuns then lay aside their mantles and the Chapter Nuns return to the grate for the election of the Sub-prioress and the Clavaries. They proceed in the same manner as for the election of the Prioress, that is, each election, successively, is made to an absolute majority of votes, or to a third scrutiny, if this majority is not obtained in the first two, as said in No. 388. This is the general rule for all elections made in the Order.

393. The elections being over, the Presider should carefully burn the votes in the presence of the Chapter. Should the Superior or those assisting at the elections no-

tice by the writing, or otherwise, to whom a Nun gives her vote, we make it a strict matter of conscience for them not to make this known in any way or under any pretext whatsoever, either outside or inside the Monastery.

394. What has been explained in No. 386 seems to be the most convenient method for placing the votes in the urn in the presence of all, but we do not forbid the Superiors to do otherwise, provided, however, that the voting be done in the interior in the presence of the Chapter, and that the secrecy be not violated.

395. If out of the time prescribed for the elections, one or other of the offices requiring the vote of the Chapter should become vacant, on account of the decease of the official or for any other reason, the Nuns are to proceed as soon as possible to the election of another official, without however making the other elections, and the newly elected remains in office only until the end of the current term. It is to be noted that when one of the Clavaries has to be replaced, the one elected out of the ordinary time is always to be the third, the second becoming first, if the latter is wanting, and the third, second; if the second is wanting, the third takes her place.

396. If the office of Prioress becomes vacant, a new Prioress is to be elected for an entire term of three years, the other officials remaining in office until the end of the term for which they had been elected, after which the Nuns proceed to the election of a Sub-prioress and the three Clavaries, and their charge expires at the same time as that of the Prioress then in office.

397. The postulation foreseen by the Code of Canon Law cannot be made except in an extraordinary case and for grave reasons. All the Nuns should remember that the will of our Mother St. Teresa of Jesus, for the Nuns as well as for the Fathers, was that those who oc-

cupy the principal charges in the Order should hold them only temporarily. That the postulation may be effective, the majority of votes is always required, and if it should concur with one elective vote, two thirds of the votes will be necessary (6). If the one who is thus postulated does not obtain the required number of suffrages in the first or second scrutiny, she is eliminated, and a third scrutiny is immediately to be resorted to, and, if necessary, a fourth, as said in No. 389 for the re-election to a second immediate term of office. If the one postulated obtains the required number of votes, a petition will be addressed to the Holy See stating the reasons and the exact result of the scrutinies. The Bishop of the place, if the Monastery is under his jurisdiction, will transmit this petition, with his opinion, to the Holy See; or, this will be done by the Regular Superior, if the Nuns are subject directly to the Order; in the latter case, if the Bishop of the place or his delegate presided at the election, he also should give his opinion.

398. If a postulation is made in view of obtaining as Prioress a Nun who has not the required conditions to be elected in the ordinary manner, and if she receives the necessary number of votes, the other elections, that is, of the Sub-prioress and the Clavaries, are suspended until the arrival of the rescript of the Sacred Congregation of Religious. In the meantime, the Prioress of the term just completed continues to govern the Community under the title of Vicaress, with all the duties and rights of

(6) Canon 180. It may happen that a Religious who has not the required conditions to be elected in the ordinary manner is postulated by a part of the Community, the other part postulating another Nun who is in the same conditions of inelegibility. In this case, the one of the two who obtains the absolute majority of votes carries the postulation. But if even one vote is given to another Nun who is elegible, two thirds of the votes are necessary for postulation.

Prioress, remaining in charge until the entrance in office of another Prioress.

399. The elections are terminated by the prayer *Agimus tibi gratias*. The verbal process of each election is to be inscribed in the book destined for this purpose. It is always to be indicated at what scrutiny and by how many votes the election was secured. This act is to be signed by the Presider and the Scrutators.

Chapter IV

THE CONVENTUAL CHAPTER

400. The Conventual Chapter (1) should be held each week, as prescribed by the Rule. All the Nuns, the Novices included, are to assist at it. It may take place at whatever hour the Prioress judges convenient, even during the hour of Prayer, in which case Prayer is omitted, although Chapter may not last the entire hour; however, the Prioress should be careful to prolong the exhortation and the correction of faults so that Chapter may last nearly the whole hour. The Chapter of faults is not held during the privileged octaves, nor on the feasts of second class of which the Vespers are chanted, nor on first class feasts.

401. Previous to Chapter, the Sub-prioress places the Constitutions with the bundle of rods, or discipline, and, if necessary, the cups for voting, on the Altar of the Chapter Room and on the step, at the Gospel side, a seat for the Prioress. She should also take care that the Chapter Room be in perfect order.

402. When the bell rings for Chapter, the Nuns go to the appointed place and, having made a profound inclination to the Cross, kneel at their respective places, facing the Altar, the seniors being closest to the Prioress. When all are assembled, the Prioress, wearing the white mantle, enters and kneels before her place; after a short pause she intones the *Veni Sancte Spiritus,* which is said with the versicle and prayer as for Prayer. Then all kiss the floor and, rising, sit down after the Prioress has taken her seat. When the Prioress gives a sign, the Reader of the week goes to the middle, says *Jube, Domne,*

(1) The Visitors having special instructions for the Canonical Visit, the Nuns should follow their directions for the Chapter and all the other acts of the holy Visitation.

benedicere and inclines profoundly to the Altar while the Presider gives the blessing: *Regularibus disciplinis nos instruere dignetur Magister coelestis.* The Community stands for the blessing and having answered *Amen* sits immediately. The Reader, standing erect, says *In nomine Domini nostri Jesu Christi. Amen* and begins to read the Rule or Constitutions as previously indicated to her. She terminates the reading at another signal of the Prioress by saying *Tu autem Domine, miserere nobis,* to which the Community answers *Deo gratias,* and the Reader, making a profound inclination to the Altar, goes to her place.

403. If the Prioress judges proper to say a few words on what has been read or the correction she intends to make, she rises and says *Benedicite,* to which all the Nuns, also rising, answer *Dominus* and immediately prostrate until told to rise. They then sit down to listen to the exhortation, which is followed by the correction of faults.

404. All the Novices, Choir and Lay, go to the middle at a sign from the Prioress, and, standing in two rows, make together the profound inclination to the Altar, after which they turn in Choirs, kneel and prostrate to the floor; they rise at the signal and incline profoundly while the senior among them says: *Reverend Mother, we beg pardon of God for all the faults we have committed in the Choir, Cloister, Refectory, Dormitories and other places. We beg admonition from our Sisters and a charitable correction from your Reverence.* Then they again kneel and the Monitress, at the invitation of the Prioress, rises to say simply what faults she has noticed in the Novices, or in one among them, or, if she has nothing to remark, she makes an inclination of the head and resumes her seat. Those who are reproved by the Monitress immediately strike the breast, saying *Mea culpa,* and prostrate until the Prioress gives them the signal to rise. The Prioress then questions all the Chapter Nuns, beginning with the senior in the Choir of the Monitress. Each rises as soon

as she is interrogated. Those who have some failure to point out should do so with simplicity and charity, only mentioning faults of which they are absolutely certain and refraining from all observations on the subject; those who have nothing to remark incline the head and sit down immediately. The Novices who have been admonished do not prostrate until the last Chapter Nun has been questioned and do not rise until the signal is given by the Prioress. Those who wish to accuse themselves also prostrate immediately after the admonition of the last Chapter Nun, even though they have not been reproved; having told their faults, they strike the breast, saying *Mea culpa,* and prostrate again. The Presider gives to each the correction and exhortation she judges proper. Having heard and received all with humility and patience, the Novices kiss the floor, rise and go two by two to kiss, kneeling, the scapular of the Prioress, making before and after the profound inclination; then they go to the middle, make the profound inclination to the Cross, all together or two by two, and leave the Chapter Room.

405. The Lay Sisters professed of temporary Vows who are still in the Novitiate, go to the middle after the Novices and do the same as was said for them. Then come the professed Lay Sisters and after them the Choir Sisters professed of temporary Vows. The request for correction is made each time by the senior of each group.

406. Finally, the Chapter Nuns go to the middle, as just said for the others, and the Sub-prioress or, in her absence, the senior, makes the request for correction, saying, however, *admonition from one another* instead of *admonition from our Sisters.* All return and sit at their places except the Sub-prioress and the senior Nun, who, remaining in the middle, kneel to receive the correction of their faults, after which they kiss the floor, go to kiss the scapular of the Presider and return to their places. All the rest is done as said in No. 404, with this difference,

that the Chapter Nuns return successively to the middle, two by two, beginning with the senior in each Choir, for the correction of faults; but if at the end three remain, all three go to the middle together.

407. If a Choir Nun of perpetual Vows has no voice in Chapter, either in punishment of some fault or because she has obtained permission to renounce it, she goes to the middle with the Chapter Nuns, but after the request for correction remains in the middle while all the others return to their places. Having been admonished by the Prioress, she leaves the room, after which the Sub-prioress and the senior in the other Choir go to the middle, and all that was said above is observed.

408. When the correction of the Nuns is finished, those who have left the room are recalled. All together, except the Prioress, profoundly incline and recite the *Confiteor*, which is commenced by the Sub-prioress, and the Prioress says the *Misereatur* and *Indulgentiam*, after which the prayers are said as given in Chapter XV of the Constitutions and at the end of this Ordinal, the Prioress acting as Hebdomadary.

409. If a Nun when questioned forgets what she had proposed to say, she should not rise again to speak if she recalls it later, but rather suppose that God has permitted this forgetfulness for a greater good, for what is forgotten so easily cannot be of much importance.

410. If the punishment of the discipline is to be imposed on any Chapter Nun, this penance takes place before the Nuns who have left the Chapter are recalled, unless, however, the Prioress judges proper to have her receive it in the presence of the Novices and Lay Sisters. The Nun goes and kneels before the Prioress, modestly uncovers the shoulder, and, holding the body a little inclined, receives the discipline as long as the Prioress sees

fit; she then rearranges her clothing and kisses the scapular of the Prioress. If this punishment is to be inflicted on a Nun who has no voice in Chapter, all the Nuns are first recalled. Sometimes, when the discipline is to be given to a Nun, others through humility go and ask to receive it at the same time, and it is customary for the Prioress to grant it. If in this case, all, or nearly all the Community, are to receive the discipline, they receive it at their places.

411. When the ordinances of Superiors or Visitors are to be read, the reading prescribed by the Constitutions is not on that account to be omitted; but these ordinances should be read at the end of Chapter when all have returned, and before beginning the prayers, unless the Prioress prefers to have them read immediately after the reading prescribed by the Constitutions in order afterwards to exhort the Nuns to the observance of all that has been recommended.

412. When the Prioress is ill for a length of time, she should direct the Sub-prioress to hold Chapter in her place, so that only two or three Chapters, at the most, may be omitted.

413. When at Conventual Chapter some business is to be treated of and decided by vote, it should be done after the correction of the faults of the Chapter Nuns, before recalling the others. The proposition having been discussed, the two youngest in profession take, one the box and balls (2) and the other the cups. The first gives to each Chapter Nun a white and a black ball, beginning with the Choir of the Prioress, then the Sub-prioress and her Choir; her companion goes around in the same order

(2) Beans are also used instead of balls (Const. No. 17).

to receive the balls in the cups (3). The Prioress, assisted by the Sub-prioress and the first Clavary (4), then inspects the votes. If before the inspection one of the Chapter Nuns makes known to the Prioress that she made a mistake in the cup , the voting is to be repeated, but not if the mistake is made known after the inspection. If the number of balls (or beans) corresponds to the number of Chapter Nuns, the voting is valid, and the proposition submitted to the Chapter is accepted or rejected according as there is an absolute majority of votes for or again t it. But if the result is equal, the vote is considered negative in cases where an absolute majority is exacted in express terms (as for the elections, and for admission to the Postulancy, Novitiate and Profession); in all other cases, they are to proceed to a second scrutiny and even to a third if the result remains unchanged. If at the third scrunity there is still equality of votes, the Presider decides (without putting it to another vote) the outcome of the proposal by declaring simply whether it is to be accepted or rejected (5). It can happen that a Nun, through inadvertence or otherwise, deposits the two balls in the one cup; in this case her vote will be affirmative if the two balls are found in the white cup, negative if found in the black cup. The Chapter being over, the proposition is faithfully to be recorded in the Book of the Acts of Chapter, with this addition: *This proposition has been accepted* (or *rejected*) *by X out of X votes* (6). The record is to be signed by the Prioress and the first Clavary.

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(3) They may also proceed differently: the youngest of the Chapter Nuns distributes the balls, commencing with the Prioress and her Choir, then the Sub-prioress and her Choir; and each Nun goes to deposit her vote in the cups which remain on the Altar.

(4) The second Clavary, and after her the third, would be substituted in place of the one who is absent.

(5) Canon 101, Par. 1°.

(6) The number of votes obtained in the Chapters of admission is not recorded. See No. 371.

Chapter V

THE CEREMONIES OBSERVED IN THE REFECTORY

§ I

THE CEREMONIES OBSERVED BEFORE MEALS

414. The Nuns go to the Refectory in the morning after the examen of conscience and in the evening after Prayer, conforming to what is prescribed in No. 125 of the Ceremonial. They only stop at the common lavatory, which should be near the Refectory, to wash their hands two by two, or more, according as the lavatory allows. However, on fast days, the washing of the hands does not take place before collation. If the psalm *De profundis* is finished before entering the Refectory, it is not repeated but the versicles and prayer follow immediately.

415. On entering the Refectory the Nuns make, two by two, a profound inclination to the Cross and stand before the tables in two Choirs, facing each other, each in her own Choir and according to rank, the youngest being towards the lower end. The Nuns observe what is prescribed in Chapter II, Section I, Part I of the Ceremonial for all that regards the inclinations and the manner of turning, either towards the Cross or the Choir.

416. When the Presider gives the signal, the Hebdomadary commences the antiphon prescribed by the rubric of the Breviary, and the Community continues it, adding the *Gloria Patri.* The Chantress of the first Choir says *Kyrie eleison* and the other Choir, without turning to the Cross, answers *Christe eleison,* then the first Choir, *Kyrie eleison.* The Hebdomadary intones the *Pater noster,* the Community saying it in secret, profoundly inclined. All rise at the signal and the Hebdomadary con-

tinues *Et ne nos inducas in tentationem*, then *Oremus. Benedic* ✠ *Domine*, and, extending the right hand, she blesses with a single Sign of the Cross, the Community and the table; the Nuns incline profoundly and make the Sign of the Cross at the same time. Immediately after, all turn towards the Cross and the Reader goes to the middle, says *Jube, Domne, benedicere* and profoundly inclines to the Cross for the blessing of the Hebdomadary, after which she goes to the pulpit and the others sit at table according to rank of profession, the Choir Nuns first, then the Lay Sisters. However, on fast days, the prayers marked in the Breviary for supper are said at dinner.

§ II

THE READING IN THE REFECTORY

417. When the Presider gives the first signal, the Reader, standing with the book in her hands, says in a clear voice *In nomine Domini nostri Jesu Christi. Amen.* Sitting down, she commences the reading by saying, as the case may be, *Beginning of* (title of book) *by* (name of author) (1), or, *Continuation of* (title of book), *Book N, Chapter N.* These headings are omitted from Wednesday night in Holy Week until Good Friday night inclusive. The Presider gives another signal after one or two sentences and the Reader interrupts the reading, but resumes it after the Nuns have unfolded their napkins, without waiting for a third signal. The Reader should mark the page where she stops the reading so that it may be resumed where it was discontinued.

418. The Reader should read in a uniform, simple and devout tone, and in a clear and distinct manner, so that all may understand what she reads. She should be careful to mark the end of the phrases, making a little

(1) The name of the translator is not mentioned.

longer pause at a semi-colon and indicating the interrogation by a slight inflection of the voice.

419. A part of the Constitutions is read each day at dinner, except on Monday and Friday, on which days a Chapter of the Ceremonial (2) and the Rule (3), respectively, are read. However, when a solemn feast of which the first Vespers are chanted is celebrated on Friday, the reading of the Rule is deferred to the following day, and if on Saturday also, one of these solemn feasts is celebrated, the Rule is read on the preceding Thursday, as it must be read in the Refectory every week. Some spiritual book, according to the choice of the Prioress, is read after the Constitutions or the Ceremonial. The Prioress may, on very special occasions, replace this spiritual reading by the life of the Saint whose feast is being celebrated, only doing this, however, with discretion. The reading of the Constitutions and Ceremonial is omitted on the solemn feasts mentioned above.

420. The ordinary book, or the Life, which has been read at dinner is continued at supper or collation. But the *Imitation of Jesus Christ* is the only book read at night during Lent, even on Sundays, (4) and only the fourth book of the *Imitation* is read on the last four days of Holy Week.

421. Conformably to the privilege granted by Benedict XIII, if the *Angelus* is rung while the Community is assembled in the Refectory, the Nuns only say it after Grace and in silence.

422. The Reader rises at the last signal given by the

(2) If the Chapter is too long, only one or two paragraphs are read.
(3) The reading of the Rule is to be finished at collation, if it was not finished at dinner. The Rule is not read on Good Friday.
(4) Where the custom has been established, they may, however read the Menology before the *Imitation*.

Presider at the end of the meal and from her place in the pulpit says *Tu autem Domine, miserere nobis,* to which the Community answers *Deo gratias;* but on Saturday, when the Presider gives the first signal at the end of dinner, the Reader rises and reads the board of offices, and, at the last signal, says *Tu autem Domine,* as above. Then, if she has already had dinner, she takes her place among the others; otherwise, she kneels in the middle of the Refectory, kisses the floor at the signal of the Presider, makes a profound inclination to the Cross and goes to her place at table.

§ III

THE CEREMONIES OBSERVED DURING MEALS

423. A large wooden Cross, with a discipline of rods attached to the foot, should be hung in the middle of the wall at the upper end of the Refectory, back of the table of the Prioress. The table of the Prioress and Sub-prioress is placed before this Cross; the Prioress sits at the right, the Sub-prioress at the left; a skull, on a wooden tray, is placed in the middle of the table at the edge. Tables for the other Nuns are arranged on each side of the Refectory. A place for the Infirm is reserved at the last table, or near the lower end of the Refectory; it should be separated from the other tables, or the other places, by a small wooden partition, making it like a distinct little refectory and preventing the community from seeing what is served to the sick.

424. Two clean boards, constructed in such a manner that they may be used to distribute the portions, are placed near the serving window of the kitchen, together with baskets or plates to contain the bread and crumbs gathered from the tables, and a towel for the Servers to use when needed to wipe their hands, which towel the Refectorian should frequently change.

425. The tables are not to be covered with cloths, but each Nun is to have at her place a napkin of ordinary dimensions, an earthen cup, a knife, spoon and fork, of wood or iron, all according to custom. The Refectorian places at the proper time a salt cellar and pitcher of water between every two; if the Prioress judges proper, she also gives each a vessel of wine or beer, according to the custom of the country. She places sufficient bread under each napkin. In a word, there is to be at each place whatever is customary.

426. When the Community goes to sit down, the one who is to serve the meal goes to the middle of the Refectory and after the Reader has said *In nomine Domini nostri Jesu Christi. Amen,* she makes a profound inclination to the Cross and prepares to begin the serving. In order not to be inconvenienced by the scapular she turns it up and attaches it to the girdle. When the Nuns have unfolded their napkins at the second signal, she serves the first portion, beginning with the Presider and continuing down her side; then she passes to the opposite side, unless a Nun is performing the mortification of eating on the floor, for in that case she gives her the last portion remaining on the first board. In serving she makes simply an inclination of the head to the Presider, but each one, on receiving her portion, makes a semi-inclination to the Server.

427. The Server carries the different portions successively, and as she brings new dishes she removes, if necessary, the empty ones, so as not to encumber the tables. She should give nothing special to anyone, except by order of the Prioress, but watch carefully that nothing is wanting to any of the Nuns. In crossing the Refectory she makes, without stopping, an inclination of the head to the Cross. If the beverage has not been distributed beforehand, she serves it according to need.

428. All should observe strict silence in the Refectory; the Presider herself should do so and not speak a word without absolute necessity. For this reason, the Presider is accustomed to make use of certain signs, namely: two separate strokes of the knife on the table to indicate the beginning of the reading; the same sign repeated after one or two sentences, to denote the beginning of the meal; again, the same signal given towards the end of the meal, that one or two Nuns may promptly collect the bread and gather the crumbs; and, finally, once again, to indicate the end of the meal. Two strokes are likewise given by the Presider to notify the Community to rise if the Prioress should enter or leave the Refectory while they are at table, or again, when the Prioress returns to her place after having performed a mortification. When the Presider wishes to call the Server, she knocks twice with her knife on the table, but so rapidly as to leave scarcely an interval between.

429. When a Nun enters late, and in general, when any Nun kneels before going to her place, while the Community is already at table, the Presider gives one stroke on the table with her knife as a sign for her to kiss the floor and go to her place. This signal is also given for a Nun to rise from the prostration after acknowledging her faults or being reproved in the Refectory. To call the attention of the Reader to correct a fault in the reading, the Presider strikes the knife once on the cup; to indicate the end of the mortification to a Nun who has her arms extended in the form of a cross, or to one who performs an extraordinary mortification, three or four strokes are likewise given on the cup.

430. When any one has finished her meal, she arranges her napkin in proper order. If then, through charity, she wishes to replace one of the officials still occupied, she rises and, having made a profound inclination to the Cross, goes and kneels before the Presider. The

latter makes known to her by a sign which office she is to fulfill, pointing to the dish, the pulpit or the kitchen; the Nun kisses the scapular and having again made the inclination to the Cross, goes to do as directed. Before kneeling to the Presider, as also after rising, she makes a profound inclination, if it is the Prioress, or a semi-inclination, if it is another Nun.

431. When the Presider gives the first signal at the end of the meal, two Nuns take the baskets or plates and making together the profound inclination in the middle, go to the place of the Presider, and, making a profound inclination before and after if she is the Prioress, or a semi-inclination if another Nun, one collects the bread with a knife or pallet, the other gathers the crumbs into the basket by means of a little brush. Having finished on one side, they pass to the other, making together the inclination in the middle. Finally, they return to the middle, make the profound inclination, and bring the baskets back to their place. Meanwhile, a Nun goes to ring the domestic bell, giving six continuous strokes, so that those who are not at the first table may arrive for the second. They ring in the same manner at night after supper or collation, so that all may be present for the faults.

432. The Nuns should conduct themselves with great modesty in the Refectory, keeping the eyes lowered and, when not eating, the hands under the scapular. They unfold the napkin at the second signal and kiss the bread. Religious temperance requires that they eat without haste or avidity. The point of the knife should not be used in eating, and in drinking the cup is to be held with both hands. No one should ask, even by sign, for anything that it wanting to her, except water, for which she may ask by pointing to the pitcher. When something is wanting to one of the Nuns, the one next to her who notices it may make it known to the Server by a sign. When the

portions are presented, no one is to make a choice but take the one nearest her, contenting herself with what God sends and accepting the mortification if the portion is less good.

433. If a Nun breaks an object in the Refectory, she prostrates immediately in acknowledgment of her fault and only rises when the signal is given; she then goes to receive a penance from the Presider, whose scapular she kisses.

§ IV

THE MORTIFICATIONS IN THE REFECTORY

434. It is conformable to the spirit of our Order to perform certain special mortifications in the Refectory. The ordinary mortifications are performed daily, the extraordinary, occasionally, as for some great feast, or through a motive of particular devotion. The Nuns should follow in this the customs already established, without introducing new practices. The one who wishes to perform an extraordinary mortification should ask permission of the Prioress before the morning examen, or of the Mistress of Novices, if she is still in the Novitiate, and the Mistress informs the Prioress. The instruments necessary for the extraordinary mortifications are kept in a corner of the Refectory or, preferably, in a place near by. The Nuns lay aside the large scapular for this kind of mortification, wearing, instead, a small one similar to the night scapular, and they gird themselves with a rope, or wear the rope around the neck.

435. None of these mortifications are performed on Sundays, on feasts of first and second class, beginning from the first Vespers, nor during the octaves of Christmas, Easter, Pentecost, Our Lady of Mount Carmel, our holy Mother St. Teresa and our holy Father St. John of the Cross. Neither are they performed at the morning

meal when the Most Blessed Sacrament is exposed. The Prioress should be careful that on all other days of the year without exception, these mortifications be practised at meals, but no more than three or four should be performed at the same meal.

436. When a Nun wishes to perform an ordinary mortification after finishing her meal, she first folds her napkin, then, leaving the table, makes a profound inclination in the middle of the Refectory, goes to the Presider, makes the inclination and kneels before her, and without kissing the scapular, she performs immediately the mortification assigned. If she is to go from one Nun to another, she commences with the Presider and the Nuns on her side, and passing afterwards to the other Choir, terminates with the Little Refectory of the Infirm. The mortification being ended, she returns to the middle and kneels; at the signal she kisses the floor, then the scapular of the Presider, making the inclination before and after, and, finally, before going to her place, returns to the middle to make the profound inclination. To avoid all confusion, two Nuns should not perform the ordinary mortifications after the meal at the same time.

437. When a Nun has performed an extraordinary mortification, she leaves as soon as it is finished to arrange her clothing, then re-entering the Refectory and making the profound inclination to the Cross, she goes to the Presider, makes the inclination and kneels to kiss her scapular; having repeated the inclination, she returns to kneel in the middle, kisses the floor at the signal, makes the profund inclination to the Cross and goes to her place, unless she has the office of Reader or Server, for in that case she goes to fulfill her office.

§ V

GRACE AFTER MEALS

438. Grace is said as prescribed in the Breviary. The

Hebdomadary intones the antiphon and the Community continues it, adding the *Gloria Patri;* then she says: *Agimus tibi gratias* etc., the others being profoundly inclined. This prayer being finished, the Chantress commences the psalm *Miserere* or the one required by the season, and all the Nuns, beginning with the younger, advance two by two, one from each Choir, to the middle of the Refectory, make a profound inclination and go to the Choir as directed by the Constitutions (5). The psalm ended, the *Kyrie eleison* is added and the Hebdomadary, in the middle of the Choir, intones the *Pater noster* which is continued in secret; she adds the versicles, as also the prayer *Retribuere* during which the Community profoundly inclines. When the *Fidelium animae, Pater noster* and the versicle *Deus det nobis suam pacem* (to which the Community answers only *Amen*) are said, the Chantress begins the psalm *De profundis,* which is terminated with *Requiem aeternam.* When it is finished, all turn towards the Cross or Altar and the Hebdomadary, from her place, adds the following versicles and prayers, the Choir responding as usual:

V. *A porta inferi.*
R. *Erue Domine animas eorum.*
V. *Requiescant in pace.*
R. *Amen.*
V. *Domine exaudi orationem meam.*
R. *Et clamor meus ad te veniat.*

Oremus.

Deus, veniae largitor et humanae salutis amator, quaesumus clementiam tuam; ut nostrae congregationis Fratres et Sorores, propinquos et benefactores, qui ex hoc saeculo transierunt, beata Maria semper Virgine intercedente cum omnibus Sanctis tuis, ad perpetuae beatitudinis consortium pervenire concedas.

Absolve, quaesumus, Domine, animas omnium fide-

(5) No. 53.

lium defunctorum ab omni vinculo delictorum, ut in resurrectionis gloria, inter sanctos et electos tuos, resuscitati respirent. Per Christum Dominum nostrum.

R. *Amen.*
V. *Requiescant in pace.*
R. *Amen.*

The *Pater noster* is then added entirely in secret.

439. The psalm *Laudate Dominum omnes gentes* is said on fast days instead of the *Miserere* and the Community remains in the Refectory until the end of Grace, after which the Chantress begins the *De profundis* and all go, either to the Choir, or the Chapter room, or some other place appointed for this purpose, where all the rest is done as said above.

440. Then each one goes to wash her hands and take her work, being very diligent in doing this so as to commence the recreation immediately.

§ VI

SUPPER AND COLLATION

441. The same ceremonies are observed at supper as at dinner, with, however, the following modifications. The Nuns leave the Refectory in silence after Grace; each goes promptly to wash her hands and all assemble in the place of recreation.

442. The Nuns having entered the Refectory for collation finish, if necessary, the psalm *De profundis* with the versicles and prayer; then, at the same time as the Presider, go to their places. When the first signal is given, the Reader, standing, says *Jube, Domne, benedicere;* the Hebdomadary, standing at her place, answers *Divinum auxilium maneat semper nobiscum,* the Com-

munity responding *Amen.* Immediately after, the Reader says *In nomine Domini nostri Jesu Christi. Amen* and, sitting down, commences the reading. She rises again at the second signal and says *Benedicite;* the Hebdomadary blesses the collation, making a Sign of the Cross over the tables and saying: *Largitor omnium bonorum bene ✠ dicat collationem servarum suarum;* the Nuns make the Sign of the Cross at the same time and then answer *Amen.*

443. The two signals are not given at the end of collation on fasts of the Church, since neither the bread nor the crumbs are gathered; but at the first signal given by the Presider, the Reader ends by saying *Tu autem Domine* (6).

444. The ordinary mortifications are also performed at supper, or at collation, in the evening, whereas the extraordinary mortifications are only performed in the morning, conformably to what is practised throughout the Order.

445. When the last signal has been given at the end of supper or collation, the Portress, at the invitation of the Presider, goes to the middle and, having made a profound inclination to the Cross, announces in a clear voice the alms received during the day, naming the donors if the Prioress judges proper; if there have been no alms, she simply says: *Our benefactors recommend themselves to our prayers,* and having made a profound inclination, returns to her place. The Presider, in a few words, then recommends to the prayers of the Community, the benefactors, the necessities of Holy Church, of the Order and Superiors, and a *Pater* and *Ave* are said for these intentions before leaving the table.

446. The prayers for the benefactors being said,

(6) Except Wednesday, Thursday and Friday of Holy Week.

if the Prioress or Sub-prioress presides (7), the correction of slight faults is made, at which all assist, the white veil Sisters as well as the Choir Nuns. The Prioress asks the Monitress if she has any observations to make; the Monitress then rises and, from her place, says what she has noticed without exaggerating or making additional remarks. If she has observations to make about several Nuns, she makes them successively, without waiting for the correction of one to be made before passing to another; or, if she has nothing to say, she makes an inclination of the head to the Presider and sits down again.

447. Those who have been accused by the Monitress go to the middle and prostrate, striking the breast and saying *Mea culpa*. The Nuns who wish to accuse themselves, likewise go to the middle; forming in two Choirs and prostrating together, they await the signal of the Prioress to rise. The Prioress asks each, or some of them, according as she wishes, what faults they have to acknowledge. Each having accused herself, strikes her breast saying *Mea culpa* and prostrates until the signal to rise. The Prioress admonishes each one and may also reprove other faults which she has observed, if she does not think proper to wait until the weekly Chapter. She imposes a penance, general or particular, in proportion to the faults. After the correction of faults, the Prioress gives the signal to rise from table; then, those who have acknowledged their faults, or been admonished, kiss the floor, and, with the customary inclination, go to kiss the scapular of the Presider, after which they return to their places. If any one has broken an object, she should accuse herself of it at faults in the Refectory, wearing a small piece of the broken object hung by a cord from her neck.

448. The correction of faults does not take place on

(7) If the Prioress is in the Little Refectory, she may go up to her place for the recommendation of the benefactors and the correction of faults, or else she directs the Sub-prioress to replace her.

days on which the mortifications are not permitted in the Refectory (8), neither on the last four days of Holy Week, nor the eve and the day of Conventual Chapter, nor during the Canonical Visitation. The Prioress may also omit it when she wishes, provided, however, that it takes place at least two or three times each week; and that this frequent correction may not become burdensome to the Nuns, she should terminate it in about eight minutes.

449. The Nuns having risen from table say Grace, if they have taken supper, but if only collation, either of the Rule or of the Church, the Hebdomadary says only *Sit nomen Domini benedictum*, all making the semi-inclination, and, having answered *Ex hoc nunc et usque in saeculum*, the Community leaves in silence as said above (9).

§ VII

THE SECOND TABLE

450. The second table is for those who have not been able to come to the first, or, having come late, have not finished their meal with the others. The same dishes are served and the Nuns should observe the same rules of silence and modesty. On entering the Refectory, they kiss the floor in the middle before taking their places. The Grace before and after meals is not said in common at the second table, but each one, standing at her place, says it briefly and in private.

451. If there are Chapter Nuns at the second table, the senior among them (unless she is at the Little Refectory) gives the customary signal to those younger than her who enter and kneel in the middle; she likewise gives the signal to the Reader to conclude the reading. No

(8) See No. 435.
(9) See No. 441.

signal is given to begin the reading, but as soon as the Community has left the Refectory, the Reader goes to the pulpit and immediately commences *In nomine Domini nostri* etc. The reading is to be from a pious book different from the one read at the first table. When there is no Chapter Nun at the second table, the Reader stops of her own accord, without any signal, after about a quarter of an hour's reading, saying *Tu autem Domine, miserere nobis*, to which the others answer *Deo gratias;* then she kisses the floor in the middle, makes the profound inclination to the Cross and retires. In the same case, those who enter and kneel in the middle, kiss the floor and go to their places. There is no reading at second table in the evening, whether it be supper or collation.

452. The mortifications are not performed at the second table and neither is the signal given to gather the bread and crumbs, nor to finish the meal; but each, having finished, rises from the table without waiting for the others, says Grace privately, and makes the profound inclination to the Cross before leaving the Refectory.

Chapter VI

THE EXACT OBSERVANCE OF THE PRESENT ORDINAL

453. The present Ordinal or Ceremonial has been compiled that all our Nuns may observe the same order in accomplishing the obligations of the common life. This uniformity in the manner of acting is a thing necessary in the exercise of the monastic life and it concurs powerfully to give more splendor to the House of God. It is for this that we order the Prioresses, as well as our other Nuns, to observe most punctually and exactly all the prescriptions of this Ceremonial, that is, not only those which relate to the ceremonies of the Divine Worship and the Divine Office, but also all the others without distinction; and this the more especially, because care has been taken to regulate the ceremonies according to the Ordinal of the Fathers in all that concerns or can concern the Nuns. The exact observance of the present Ordinal thus enters into the observance of the Constitutions of our Mother St. Teresa, who, in fact, in several of the points concerning the ceremonies, refers the Nuns to the Ordinal of the Fathers; in Chapter XXIII she even recommends expressly the observance of it in all cases not provided for in the Constitutions. We order the Prioress and Subprioress, in a particular manner, to pay special attention to the punctual observance of all that is prescribed in this book. We command also the Provincials and Visitors, as a matter of conscience, to watch over this point, and to punish, in proportion to the fault, any transgression and, in particular, any introduction of novelty.

454. The Prioress should not take it upon herself to solve the doubts which might arise concerning the prescriptions of this Ordinal. These doubts are to be submitted to the Provincial or his Vicar, and if he cannot give a solution, even with the help of the Ceremonial of the

Fathers, he will submit them to our Venerable Definitory-General.

455. Finally, if for some just reason, our Nuns obtain from our Venerable Definitory-General the permission to do something more than is prescribed, or, by dispensation, to omit something that is commanded or to do it in a different manner, they should transcribe this permission or dispensation on the blank pages at the end of this Ceremonial.

THE PRIVATE RECITATION OF THE DIVINE OFFICE

1. The Nuns professed of solemn Vows are obliged under grave precept to say the Divine Office in private when they have not assisted at the common recitation in Choir. The Nuns who have only simple Vows (either temporary or perpetual), although bound by the Rule in the same way as the Professed of solemn Vows to assist at the Office in Choir, are not, however, obliged in conscience to the recitation of the Canonical Office out of Choir.

2. The Divine Office should be said in a proper place and at suitable hours, in the manner prescribed by the rubrics and according to the *Ordo*, and, besides, with attention and devotion and without precipitation. It is a laudable practice to recite the prayers *Aperi Domine* and *Domine in unione* before beginning and *Sacrosanctae* at the end. But to gain the indulgence attached to this last prayer, that is, to obtain the remission of faults committed in the recitation of the Office, it should be recited kneeling, except in case of infirmity. It is also proper to recite kneeling the final Antiphon of the Most Blessed Virgin and the ferial *preces;* the Signs of the Cross are not to be omitted, nor the inclination of the head at the Gloria Patri, at the invocation of the Most Blessed Trinity at the end of the hymns, at the holy Names of Jesus and Mary and that of the Saint whose Office is said or who is specially commemorated.

3. As it is not permitted to omit anything or change the Divine Office, one should, when reciting it privately, even though alone, say *Domine exaudi orationem meam* and answer *Et clamor meus ad te veniat;* in the same way before the lessons, *Jube, Domine, benedicere* etc.

4. Whenever Lauds are separated from Matins, the latter should be terminated by the prayer of the Office, the versicles *Domine exaudi, Fidelium animae,* and the *Pater noster.*

5. One is obliged to say the final Antiphon of the Most Blessed Virgin after Lauds, or, if the Office is continued, after the last Hour that is recited. It should likewise be said at the end of Compline, even though the Matins of the next day are recited immediately after. It is sufficient after the other Hours to add a *Pater noster* in secret when the Office is terminated.

6. Those who do not recite in Choir the Office of the Faithful Departed of November 2nd, are obliged to say it in private, because this Office is Canonical. It is the same for the Litany of the Saints with its proper prayers for the feast of St. Mark and the Rogation days, observing that this Litany cannot be anticipated on the preceding day. The Litany is not required to be doubled in private.

7. When the Office is recited out of Choir by several together, each should say in secret the *Pater, Ave* and *Credo* wherever they are required in the Office, except the *Pater noster* of the ferial *preces* of Vespers and Lauds, which one alone recites aloud, the other or others listening. The *Confiteor* at Compline is said together as in Choir. But the hymns, psalms, canticles, invitatory, and responsories should always be said alternately as in Choir; it would not be permitted for one to say one verse, another a second, and a third the next; or to recite, one an entire psalm, and another the second. The lessons should be read in proper order.

8. When by reason of a foundation, or for any other grave reason approved by the Superiors, a Nun goes to another Monastery of the Order, either temporarily or definitely, she says, until she arrives at her destination, the Office of the Convent she has just left; having arrived at her new residence, she follows the *Ordo* of the place in the recitation in Choir, but if she is to remain there but a short time, she follows, in private recitation, the *Ordo* of her own Convent.

LAUS DEO MARIAEQUE

APPENDIX I.

FORMULA FOR THE CONFIRMATION OF THE PRIORESS.

1. *For the Monasteries subject to the Superiors of the Order.*

Ego, Fr. N. a N., (1) Praepositus Generalis (*vel* Provincialis) Carmelitarum Discalceatorum Provinciae N., Ordinis Beatissimae Virginis Mariae de Monte Carmelo auctoritate a legibus Monialium Carmelitarum Discalceatarum mihi tributa, electionem rite factum approbo, et confirmo te in Priorissam hujus nostri Monasterii sub titulo S. N. (*vel* SS.NN.) civitatis (*vel* loci) N. In nomine Patris, et Filii, ✠ et Spiritus Sancti. Amen.

(1) *Vel* nomine Rev. P. M. a N., Praepositi Generalis (*vel* Provincialis).

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2. *For the Monasteries not subject to the Superiors of the Order.*

Ego, N., (2) Dei et Apostolicae Sedis gratia Episcopus (*vel* Archiepiscopus Dioecesis N., *vel* tituli S. N., S. R. E. Cardinalis N., Dei et Apostolicae Sedis gratia Episcopus (*vel* Archiepiscopus) Dioecesis N.,), auctoritate a legibus Monialium Carmelitarum Discalceatarum Ordinis Beatissimae Virginis Mariae de Monte Carmelo mihi tributa, electionem rite factam approbo, et confirmo te in Priorissam hujus Monasterii sub titulo S. N. (*vel* SS. NN.) civitatis (*vel* loci) N. In nomine Patris, et Filii, ✠ et Spiritus Sancti. Amen.

(2) *Vel* nomine Illmi (*vel* Emi) ac Rmi Dni N., etc.

3. *For the Monasteries not subject to the Superiors of the Order, but where the Provincial is delegated by the Ordinary of the place.*

Ego, Fr. N. a N., Provincialis Carmelitarum Discalceatorum Provinciae N. (3), Ordinis Beatissimae Virginis Mariae de Monte Carmelo, vigore facultatum ab Illmo ac Rmo Dno N., Dei et Apostolicae Sedis gratia Episcopo (*vel* Archiepiscopo) Dioecesis N. (*vel* ab Emo ac Rmo Dno N., tituli S. N., S. R. E. Cardinali N., Dei et Apostolicae Sedis gratia Episcopo (*vel* Archiepiscopo). Dioecesis N.) benigne mihi tributarum, electionem rite factam approbo, et confirmo te in Priorissam hujus Monasterii sub titulo S. N. (*vel* SS. NN.) civitatis (*vel* loci) N. In nomine, Patris, et Filii, ✠ et Spiritus Sancti. Amen.

(3) *Vel* nomine Rev. P. N. a N., Provincialis.

APPENDIX II

PRAYERS RECITED AT THE END OF THE CHAPTER OF FAULTS.

As has been said in No. 154 of the Constitutions and in No. 408 of the Ordinal the Chapter of faults terminates in the following manner:

At a sign from the Prioress, the Sub-prioress commences the *Confiteor* which the Community, profoundly inclined, continues to the end, after which the Prioress adds the *Misereatur*, then (the Nuns having risen from the inclination) the *Indulgentiam*. Afterwards they recite alternately the psalms and prayers as given below, the psalms being intoned by the first Chantress:

Ps. 66.—Deus misereatur nostri, et benedicat nobis: * illuminet vultum suum super nos, et misereatur nostri.

Ut cognoscamus in terra viam tuam: * in omnibus gentibus salutare tuum.

Confiteantur tibi populi, Deus: * confiteantur tibi populi omnes.

Laetentur et exsultent gentes: * quoniam judicas populos in aequitate, et gentes in terra dirigis.

Confiteantur tibi populi, Deus, confiteantur tibi populi omnes: * terra dedit fructum suum.

Benedicat nos Deus, Deus noster, benedicat nos Deus, * et metuant eum omnes fines terrae.

Gloria Patri, etc.

Sicut erat, etc.

Ps. 119.—Ad Dominum cum tribularer clamavi: * et exaudivit me.

Domine, libera animam meam a labiis iniquis: * et a lingua dolosa.

Quid detur tibi, aut quid apponatur tibi: * ad linguam dolosam?

Sagittae potentis acutae: * cum carbonibus desolatoriis.

Heu mihi, quia incolatus meus prolongatus est; habitavi cum habitantibus Cedar: * multum incola fuit anima mea.

Cum his qui oderunt pacem eram pacificus: * cum loquebar illis, impugnabant me gratis.

Gloria Patri, etc.

Sicut erat, etc.

Ps. 122.—Ad te levavi oculos meos: * qui habitas in coelis.

Ecce sicut oculi servorum: * in manibus dominorum suorum.

Sicut oculi ancillae in manibus dominae suae: * ita oculi nostri ad Dominum Deum nostrum donec misereatur nostri.

Miserere nostri, Domine, miserere nostri: * quia multum repleti sumus despectione.

Quia multum repleta est anima nostra: * opprobrium abundantibus et despectio superbis.

Gloria Patri, etc.

Sicut erat, etc.

The Chantress: Kyrie eleison.

R. Christe eleison—Kyrie eleison.

The Presider: Pater noster.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Memento congregationis tuae.

R. Quam possedisti ab initio.

V. Salvas fac ancillas tuas.

R. Deus meus, sperantes in te.

V. Ora pro nobis, Sancta Dei Genitrix.

R. Ut dignae efficiamur promissionibus Christi.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus.

Concede nos famulas tuas, quaesumus, Domine Deus, perpetua mentis et corporis sanitate gaudere, et gloriosae Beatae Mariae semper Virginis intercessione, a praesenti liberari tristitia et aeterna perfrui laetitia.

Ecclesiae tuae, quaesumus, Domine, preces placatus admitte, ut destructis adversitatibus et erroribus universis, secura tibi serviat libertate.

Omnipotens sempiterne Deus, qui facis mirabilia magna solus: praetende super ancillas tuas et super congregationes illis commissas, spiritum gratiae salutaris; et ut in veritate tibi complaceant, perpetuum eis rorem tuae benedictionis infunde. Per Christum Dominum nostrum. Amen.

The following is then recited for the Dead:

Ps. 129.—De Profundis clamavi ad te Domine: *
Domine exaudi vocem meam.

Fiant aures tuae intendentes: * in vocem deprecationis meae.

Si iniquitates observaveris Domine: * Domine quis sustinebit?

Quia apud te propitiatio est: * et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus: * speravit anima mea in Domino.

A custodia matutina usque ad noctem: * speret Israel in Domino.

Quia apud Dominum misericordia: * et copiosa apud eum redemptio.

Et ipse redimet Israel: * ex omnibus iniquitatibus ejus.

Requiem aeternam: * dona eis, Domine.

Et lux perpetua: * luceat eis.

V. A porta inferi.

R. Erue, Domine, animas eorum.

V. Requiescant in pace.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Oremus.

Absolve, quaesumus, Domine, animas omnium famulorum famularumque tuarum benefactorum nostrorum, ab omni vinculo delictorum: ut in resurrectionis gloria inter sanctos et electos tuos resuscitati respirent.

Quaesumus, Domine, pro tua pietate miserere animabus famularum tuarum: et a contagiis mortalitatis exutas, in aeternae salvationis partem restitue.

Deus, cujus miseratione animae fidelium requiescunt famulis et famulabus tuis omnibus hic et ubique in Christo quiescentibus, da propitius veniam omnium peccatorum: ut, a cunctis reatibus absoluti, tecum sine fine laetentur. Per eumdem Christum Dominum nostrum.

R. Amen.

V. Requiem aeternam dona eis, Domine.

R. Et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

V. Animae ipsorum et animae omnium fidelium defunctorum, per misericordiam Dei requiescant in pace.

R. Amen.

V. Sit nomen Domini benedictum.

R. Ex hoc nunc et usque in saeculum.

Table of Masses and Offices which may be chanted,—and of the Matins for which the Lay Sisters' Office is Doubled.	1st. Vespers.	Matins, Lauds Chapt. to end.	Matins and Lauds.	Trina Cantatio.	Mass.	2nd. Vespers.	Office doubled for Lay Sisters.
1. Christmas—Easter—Pentecost & the feast of our Fr. St. Joseph (Mar. 19th).....	C	C			C	C	D
2. Holy Thursday—Good Friday—Holy Saturday....		C			C		D
3. Corpus Christi—Our Lady of Mt. Carmel — Our Mother St. Teresa—Our. Fr. St. John of the Cross.....	C	C	C		C	C	D
4. Circumcision — Epiphany— Ascension — Holy Trinity— Sacred Heart — Christ the King — All Saints— Immaculate Conception Annunciation — Assumption — Solemnity of our Father St.							

Table of Masses and Offices which may be chanted.—and of the Matins for which the Lay Sisters' Office is Doubled.	1st. Vespers.	Matins and Lauds.	Matins, Lauds Chapt. to end.	Trina Cantatio.	Mass.	2nd. Vespers.	Office doubled for Lay Sisters.
Joseph— Nativity of St. John Baptist — Sts. Peter and Paul —Our Fr. St. Elias — Transverberation of the Heart of our Mother St. Teresa—Dedication of the Churches of the Order— Nativity of the Most Blessed Virgin— Titular of the Province —Titular of the church of the Monastery	C			C	C	C	D
5. The Holy Name of Jesus—Purification—Visitation	C				C	C	D
6. St. Simon Stock —Our Fr. St. Eliseus—St. Ann —St. Michael—							

Table of Masses and Offices which may be chanted,—and of the Matins for which the Lay Sisters' Office is Doubled.	1st. Vespers.	Matins and Lauds.	Matins, Lauds Chapt. to end.	Trina Cantatio.	Mass.	2nd. Vespers.	Office doubled for Lay Sisters.
St. Teresa of the Child Jesus—All Saints of the Order					C	C	D
7. The three days following Christmas — The two days following Easter and Pentecost—All Sundays					C	C	D
8. Solemn Commemoration of the Faithful Departed	C	C			C		
9. Principal Patron of a Kingdom or City—Exaltation of the Holy Cross—All Souls of the Order					C		

10. On the opening day of either the General or Provincial Chapter, the Mass will be chanted for this intention. If the rubrics permit, the Votive Mass of the Holy Spirit will be chosen by preference.

11. Besides, where it is the custom, *Trina Cantatio* may be observed during the octave of Corpus Christi; in this case permission is given to make only half an hour of meditation in the evening. Everywhere, the Antiphon of the Most Blessed Virgin is chanted daily at the end of Compline (except the days when the solemn *Salve* takes place), and the Te Deum at Matins said with ordinary solemnity. The *Votive Mass of Our Lady of Mt. Carmel* may be chanted every Saturday (Ceremonial No. 341). The *Salve Regina* is solemnly chanted every Saturday, as also on the eve of the feasts of the Most Blessed Virgin (Ceremonial No. 347). Prime is chanted on Christmas eve,—None on Ascension day,—Terce on Pentecost. The beginning of the Martyrology is also chanted on Christmas eve,—the words *Hac die* etc. of the Martyrology of Easter morn,—the R. *Libera me Domine* after the Mass of the Canonical Visitation.

12. For the chanted Masses and Offices for the deceased Friars and Nuns of a Province, consult the Constitutions, the Ceremonial, and, if necessary, the decisions proper to each Province.

N. B. This Table gives a general rule for the Offices which may be chanted in our Monasteries, without prejudice to the praiseworthy customs of Provinces and the decisions of the Reverend Fathers Provincial.

Our Definitory-General has approved this Table in its 250th Session, June 13, 1929

ANALYTICAL INDEX

A

Agnus Dei: The Nuns strike the breast while saying it at Mass and in litanies, 48.
Alb: See Linens, sacred.
Alleluia: Chanted after Gradual, and in Paschal time, 167.
All Saints: See Dead.
Altar: Of what made, its consecration, 223;—dimensions of altar stone, 223;—execrated altar, 224;—Cross, 218;—Tabernacle, curtain, key, 208;—wax candles, altar cloths, antipendium, see these words.
Amices: See Vestments.
Angelus: How rung, 22;—said in silence the last three days of Holy Week, 272;—after solemn Salve, 359.
Announcement of antiphons and lessons, see Antiphons and Lessons.
Antiphons: When and by whom intoned, 186;—in what place 191; at Compline, 191;—Antiphons O of Advent, 165;—when and to whom announced, 181, 182;—in what manner, 184;—not announced on last three days of Holy Week, 265;—nor at Office of Dead, 312;—Antiphon of B. V. M. chanted after Compline, 346;—except on days when the Salve Regina is solemnly chanted, 346;—Fathers of Order say it before last Gospel of Mass, 60, in note, and 62.
Antipendium: Its color, 226.
Aperi Domine: Said before Matins and Prime, 127;—only exception, note to 127.
Ascension: None chanted standing, 303.
Ashes: Ash Wednesday, see Manual.
Aspersion with holy water. Before chanted Mass on Sundays, 128;—after Compline, 357, 358;—after solemn Salve, 359;—manner of giving it, 357, 358;—without Gloria Patri in Passion-tide, 357;—in silence the last three days of Holy Week, 357;—without Alleluia in Paschal time, 357.

Balls: Black and white balls used for voting, 413 and note 2.
Bells: Number, 12;—duration of ringing of both large and small bell, 13;—how to ring for Matins and Vespers on ordinary days and on doubles of first and second class, 13;—for Lauds, 15;—for Little Hours, 17;—for Prayer, 19;—for Mass, 20;—for solemn Salve, 23;—for sermons and Benediction of Blessed Sacrament, 24;—for Compline on Wednesday in Holy Week, eve of Corpus Christi and Our Lady of Mt. Carmel, 264, 305, 310;—for Dead, Nov. 1st and 2nd, 29;—for deceased Nun of Monastery, 30;— for burial of secular person, 31;—when two bells are rung together, 25 to 28.
Blessed Sacrament: Its custody, 208, 209;—consecration of small hosts, 210;—of large host, 211;—genuflections to Blessed Sacrament reserved in tabernacle, or exposed, see Genuflections.
Blessings: See Hebdomadary.
Board of Common Offices. See Sub-prioress. When new officials take up duties, 149. *Table of what may be chanted*, see table in Appendix. *List of perpetual Mass obligations*, 236.
Breviary: Held always before the eyes, 116.

Candles, wax. Number lit on Altar of Church, 239 and note; On Altar of inside Choir, 239, 361;—manner of lighting candles, 240. At Office of Tenebrae, wax candles of triangular candlestick, main Altar and acolytes, of yellow wax, 263;—when wax candles of triangle and Altar are lighted, when extinguished, 268;—number of wax candles on altar for Holy Saturday, 283;—the rod with three wax candles, 283;—*Pascal candle*, where placed, when lighted, 283 and note; lighted wax candles used for solemn Salve, 348.
Ceremonial: When read in Refectory, 419 and note;—when omitted, 419.
Chalice: See Vessels, sacred.
Chant: Manner of chanting, 106;—what chanted, see table in Appendix.
Chantresses: Appointed by Sub-prioress on board of offices, 145; whom appointed, 141; by whom supplied, 144; what they observe in the fulfillment of office, 159; when saying Gloria Patri alone, incline only after saying it, 76; what they intone at the Divine Office and in what

manner, 160 to 165, and 97; when Office is double, 174, 175, 176; when semi-double, 177; at ferial Office and semi double Office of Dead, 178; at Offices solemnly chanted, 171, 172; at Solemn Commemoration of Faithful Departed, 312 to 315; at chanted Masses, 166 to 168, and 173; litany after Vespers, 351; aspersion with holy water, 357; at litanies for General or Provincial Chapter, 155; at processions, 180; at Libera after Requiem Mass, 335; at Libera recited for Nun of another Province, 339 and note. What first Chantress intones in Refectory, see Refectory. Chantress of week intones psalm going from one regular place to another, or leaving it, 169.

Chapter: *Conventual*—how to ring for it, 36;—manner of holding it, 402 and following; days it cannot take place, 400. *Chapter of Canonical Visitation*—note to 400. *Vocal Chapter*—how to ring for it, 37; manner of holding it, 413. *Chapter of elections*—manner of holding elections, 380 to 399.

Chasuble: See Vestments, sacred.

Choir: Modesty in Choir, 98, 117; entrance into Choir for Divine Office, 99; for Prayer, Compline and the Litany in Lent, 100; the Chanters' Choir, 105; entrance and exit during Divine Office, 101, 102, 104, 122, 123; when the Nuns do not prostrate or kiss the floor, 101, 104, 122; exit from Choir after the Divine Office, 124, 125; on last three days of Holy Week, 262; where customary, Nuns kiss scapular of Prioress, 126.

Christmas: Feast of Christmas, 252 to 256.

Ciborium: See Vessels, sacred.

Cincture: See Vestments, sacred.

Circumcision: (feast of the). Hour of Matins advanced on day of feast, 255; hymns chanted during second half hour of evening Prayer, 256.

Clapper: Form and use, 41, 42, 43 and notes.

Clothing of Novices: Admission to Clothing, see Novitiate;—preparatory retreat for Clothing, 368. See the Manual.

Cloths, altar: See Linens.

Commemorations: *At Divine Office*, see Chantresses and Versiclers.—*Evening* commemorations, 361, 362;—exception, 363, 270.

Communion: Opening of Communion Window, 238, 243;—little cloth, 243 and note;—manner of going to Communion, 243, 244;—Communion of Holy Saturday, 290.

Confiteor: See Inclinations, profound.—When and how recited before Communion, 243;—at end of Chapter, 408.

Constitutions: When read in Refectory and when omitted, 419.
Corporals: See Linens.
Corpus Christi: Hour of Matins, 305;—Matins during octave, 307;— procession, 308;—Exposition, 306;—adoration of Blessed Sacrament exposed, 308.
Cross: *Sign of the Cross*—when and how made, 44 to 47. 416 and 442.—*Altar Cross*—proper that it be blessed. 218;—when covered with violet veil, 233 and note—when with white veil, 273.
Cruets: Of what made, 227.
Cups for voting: See Chapter.
Curtain, tabernacle: Of what color, 208.

D

Dalmatics: See Vestments, sacred.
Dead: Office of Nov. 2nd, 311 to 318.—What days Office of Dead not said in Community, 319.—Burial service on last three days of Holy Week, 321.—When invitatory is said and when omitted, 322;—when Pater, Ave, or. Pater, Ave and Credo are said before Vespers and Matins respectively, 324;—in what cases Office of Dead is double, 325;—when psalms Lauda and De profundis are omitted, 326;—what is said in singular or plural in Office of Dead, 327;—Libera for Nuns of another Province, 328;—Office of Dead of one nocturn, 329;—if Lauds are separated from Matins in private recitation and in Office of Ternaries, 330, 331;—prayers said at Office of Dead, 332.
Departed: See Dead.
Discipline: At what time, what signal given, 35;—prayers after, 364;—last three days of Holy Week, 270;—when omitted, 365;— when anticipated, 366;—*Discipline of rods*—at Chapter, 401;—in Refectory, 423;—manner of receiving it, 410.
Domine non sum dignus: Nuns strike breast when said by Priest before Communion, 48.

E

Easter: Hour of Matins, 294, 296;—morning Prayer omitted when procession is made, 295;—Te Deum not chanted for Matins of Easter Monday and Tuesday, only half hour of evening Prayer made, 296.
Elections: See Chapter (of elections).

Entrance into Choir: See Choir
Epiphany: Particulars concerning the Mass, 63, 258;—Matins, 257.—Renovation of Vows, 259;—evening Prayer, 256.
Examen of Conscience: Manner and time of ringing for it, 33.
Exit from Choir: See Choir.

F

Facing each other: The two Choirs face each other during the alternate recitation of the psalms, etc., 92, 93.
Faults: *At night in Refectory*—when and how to ring for, 431;—manner of making correction of, 446, 447;—when omitted, 448 and note.—*At Conventual Chapter*—404 to 407.
Feast, happy: The Nuns wish one another a happy feast on Christmas Eve, 250;—and Holy Saturday, 293.
Finger-Towel: See Linens.

G

Genuflection: *Entire genuflection*—how made, 55;—when, 56 to 63, 249, 254, 257, 258, 267, 271, 288.—*Half genuflection*—how made, 64;—when, 65 to 69.
Gloria in excelsis. At chanted Masses, 81, 166.—On Holy Thursday and Holy Saturday two bells rung during chanting of, 276, 290.
Gloria Patri: See Inclinations.
Good Friday: See Nos. 279 to 281.
Gospel: At Matins, 95;—at Mass, 60, 62, 63.
Grace: Before meals, 416;—after meals, 438, 439;—after second table, 452.

H

Haec Dies: When intoned by Hebdomadary, 154;—when by Chantress, 160.
Hebdomadary: Appointed on board of offices, 145;—by whom supplied, 144;—begins all Canonical Hours, 151;—duties at Divine Office, 151 to 154;—when saying Gloria Patri alone inclines only after saying it, 76;—intones Asperges me after Compline or solemn Salve, 154;—intones solemn Salve on Saturdays and eve of feasts of B. V. M., 154;—says versicles and prayers at Litany of Rogations and for General or Provincial Chapter, at

Libera for Dead of Order, 155;—from what place she fulfills her office, 156;—blesses table in Refectory, says versicles and prayer following psalms at end of Community acts, 157.
Holy Thursday: Nos. 273 to 278.
Holy Saturday: Nos. 282 to 293.
Holy Week: Nos. 260 to 293.
Hours, Little: Four said consecutively, or one or two left until before Conventual Mass, 17.
Hymns: Always intoned by Chantresses, 160, 164;—recited or chanted alternately by two Choirs, 92.

I

Imitation of Jesus Christ: When read in Refectory, 420;—custom of reading Menology of Order can be maintained, note to 420.
Inclinations: *Profound inclinations*—how made, 70;—when 71 to 82;—not made to Prioress when Blessed Sacrament is publicly exposed, at Office of Tenebrae and of Dead, 91;—at Salve Regina whether chanted or not, 82, 348;—*Semi-inclinations*—how made, 70;—when, 83 to 87, and 77;—omitted when Blessed Sacrament is publicly exposed, at Office of Tenebrae and of Dead, 91;—*Slight inclinations*—how made, 70;—when, 89, 90;—omitted when Blessed Sacrament is publicly exposed, at Office of Tenebrae and of Dead, 91.

J

Jesus: When profound and when semi-inclination, 77, 83.

L

Lamps: Near tabernacle, 208.—When lighted on Holy Saturday, 285.
Lauds: When chanted, see table in Appendix.
Lay-Sisters: Days they double Office for Matins, see table in Appendix;—what they observe in Choir as to place and ceremonies, 121.
Lecture: *In cell*—manner of ringing for end of spiritual reading, 34;—*in refectory*—manner of reading, 417, 418;—what is read, 419, 420;—ceremonies observed by Reader, 417, 422;—Reader of second table, 451;—reading on last three days of Holy Week, 271;—*Reading of Martyrology*—see Martyrology.

Lessons: *At Matins*—by whom and in what manner read when there are nine and when three, 202, 203, 204 and notes to 204;—Readers do not incline for Gloria Patri when saying it alone until after saying it, 76.—What is observed when read before Blessed Sacrament exposed, 204 and note;—if last lesson is chanted by Prioress, 206.—To whom announced at solemn Offices, 183, 184.—*Brief lesson*—said by Reader of Martyrology at end of Prime and beginning of Compline, 196.

Letters: Manner of writing them, 9.

Libera for the Dead: See Suffrages.

Linens, sacred: Amices, albs, surplices, corporals, palls, purificators, altar cloths, cincture, finger-towels: of what material made, 214, 215, 227;—can never be used for profane purposes, 217;—necessary or proper to be blessed, 218;—when blessing is lost, 219; should be burned if no longer fit for sacred purposes, 217;—three linens to cover Altar, 225;—washing of linens, 231 and note.

Litany of the B. V. M.: After Vespers and in Lent, 350;—not said on Holy Thursday and Good Friday, 272;—*Litany of the Saints* on feast of St. Mark and Rogations, 298 to 302;—for General or Provincial Chapter, 155;—on Holy Saturday, 289.

Lunette: See Vessels, sacred

M

Maniple: See Vestments, sacred.

Mantle: When worn, 113, 114, 115, 385;—worn by Prioress for Conventual Chapter, 402.

Martyrology: Reading obligatory in Choir, 194;—how read, 193; ceremonies observed in reading, 195, 196;—order of the eulogiums, 197 to 201;—remarks for Christmas, Easter and Solemn Commemoration of Departed, 197.

Mary: When profound inclination is made when pronounced in the Divine Office, 77;—the semi-inclination, 77, 83.

Mass: Manner of ringing, 20, 21;—ceremonies for chanted Mass, see Chantresses;—when Nuns assist at chanted Mass, 96;—Requiem Mass for Nov. 2nd, 317;—Masses of Ternaries and for deceased Friars and Nuns of Province, see Suffrages.—Votive Mass of Our Lady of Mt. Carmel, 341 to 344.—Mass of Canonical Visitation, see table in Appendix.—Mass for General or Provincial Chapter, see table in Appendix.—Mass for Profession or Veiling, 345.

Matins: Hour, 16;—eve of Christmas, 252;—three following days, 255,—last three days of Holy Week, 264,—

Easter, 294;—two following days, 296;—two days following Pentecost, 304 and note;—Corpus Christi and octave, 305;—Our Lady of Mt. Carmel, 310.—Of Nov. 2nd, 313;—for Dead of Order, 334.—*Chanted Matins*, see table in Appendix.—Ceremonies observed, see Hebdomadary, Chantresses and Versiclers.

Mea Culpa: Position of hand in striking breast, 48;—at Conventual Chapter, 404;—at faults in Refectory, 447;—when reproved by Prioress or Mistress, 11.

Miserere: Said going to Choir, 99, 438;—at sprinkling with holy water, 357;—at discipline, 364;—at Grace after meals on last three days of Holy Week, 271.

Modesty, religious: In attitude and gesture, 2;—in mutual intercourse, 3, 7, 10;—in conversation, 4, 5, 6;—manner of addressing customary in Carmel, 8;—manner of writing letters, 9;—how to act when reproved, 11.

Monitress: Appointed on board of common offices, 145;—her office at Chapter, 404;—in Refectory, 446.

Mortifications: In Refectory, 434;—days when omitted, 435;—never performed at second table, 452;—ceremonies observed for ordinary mortifications, 436;—for extraordinary mortifications, 437.

N

None: Chanted standing on Ascension, 303.

Novitiate: Admission of Postulants to Novitiate, 368;—admission of Novices to Profession, extension of Novitiate, 369;—dismissal of Novices, 369, 370, 371.

O

Office, Divine: Preparation for, see Choir.—Duration, 110, 111, 112;—ceremonies, see Genuflections, Inclinations, Hebdomadary, Chantresses, Versiclers.—*Office recited in private*—see supplementary Chapter.—*Office of the Dead*—see Dead.

Oil: Custody and renewal, 212.

P

Pall: See Linens.

Palm: See the Manual.

Paten: See Vessels, sacred.

Pentecost: Terce chanted, 304;—evening Prayer and Matins of first three days of Pentecost, 304

Postulancy: Conditions for admission, 367, 368;—duration, for Choir Nuns, for Lay Sisters, its prolongation, 368.
Prayer, Mental: When and how to ring for, 19;—duration, 352;—prayers before and after, 352, 354;—prayers omitted last three days of Holy Week, 272;—reading at beginning of prayer, 353;—Nuns not present at Prayer make it at another time, 355;—sermon during Prayer, 356.
Presider: See Prioress.
Prioress: Presides at Offices of Choir, 127, 128;—days she officiates, 129, 130, 131;—chants last lesson at Matins, 206;—ceremonies at which she presides, 132;—by whom replaced, 133;—appointed on board of common offices for washing dishes and for humble office, 140;—What she may modify in board of offices, 146, 147;—to be watchful that each fulfills her own duty, 150.
Processions: See the Manual.
Profession: Voting for admission to temporary Profession, 369;—retreat preparatory to Profession, 372;—where and how Profession is made, 373;—Professed of temporary Vows remain in Novitiate and have no voice in Chapter, 374.—*Perpetual Profession*—vote, 375;—prolongation and renewal of temporary Vows, 376;—temporary and perpetual Profession inscribed in Book of Professions, 373, 378;—For solemn Profession Pastor of place where Professed was baptized is informed, 379.
Prostration: Entire and half prostration—how made, 49;—when the half prostration, 50 and note;—when the entire prostration in Choir, 51;—at Chapter and in Refectory, 52 and note;—Nuns kiss floor at signal given for entrance into Choir, 99;—after Prayer before beginning Hours, 100;—when a Nun arrives late in Choir, 101, 104;—when mistake is made at Divine Office, 118;—when they do not kiss floor, 54, 101 and note to 359.
Psalmody: 109.
Purification, Feast of the: See the Manual.
Purification of the Sacred Linens, 231 and note.
Purificator: See Linens.
Pyx: See Vessels, sacred.

R

Rattle: When used, 40.
Readers: See Board of common offices, Lessons, Martyrology, and Refectory.
Recommendation of benefactors: See Refectory.
Refectory: Entrance into and washing of hands, 414, 415;—

Grace before meals, 416;—reading in Refectory, see Lecture;—arrangement of Refectory, 423, 424, 425;—manner of serving, 426, 427;—silence, signs employed, 428, 429; conduct observed in replacing officials, 430;—how to gather the bread and crumbs, 431;—modesty observed in Refectory, 432;—inclination made in crossing, 427; what is done when one breaks an object, 433; mortifications, see Mortifications.—Recommendation of benefactors after supper or collation, 445.—Faults, see Faults in Refectory.—Grace after meals, see Grace.—Second table, 450;—no reading at second table at supper or collation, 451.

Relics: How kept, 213.

Renovation of Vows on Epiphany and Exaltation of Holy Cross, 259.—Canonical renovation of temporary Vows, 376.

Responsories: See Lessons, Versiclers.

Reverences, mutual: How made, 80, 88, 90;—when omitted, 91.

Rule: See Lecture in Refectory.

S

Sacrarium: Place and purpose of, 212, 231.

Sacristan: Qualities required for, 228;—care of objects for Divine Worship, 229 to 232;—furnishes everything necessary for sacred ceremonies, 233;—at turn speaks only of things concerning Sacristy, 241;—what she prepares for ceremonies of last three days of Holy Week, 263, 273, 274, 275, 279 to 286.

Salve Regina (solemn): How and when to ring for, 23;—what days, 347;—ceremonies observed and inclinations made, 348.

Seated, the Nuns are: Alternately, 94;—during lessons of Matins, 95;—at Office of the Dead, 95;—during reading of Martyrology, 96;—during chanted Mass, 96;—during Prophecies, Holy Saturday, 288;—no one sits before Presider, or Senior of her Choir, 120.

Sentence: When and how given, 41;—omitted on last three days of Holy Week, 270.

Sermon:—How to ring for, 24;—when it replaces Prayer, 356.

Signs: See Prioress and Refectory.

Silence: When and how to ring for beginning and end of, 33.

Standing: The Nuns stand alternately at Divine Office during psalms, 94, 95;—during last lesson chanted by Prioress, 95 and note;—during reading of Gospel before

homily of Matins, 95;—during psalm Laudate Dominum omnes Gentes, 95;—during symbol Quicumque, 95;—for beginning of Martyrology of Christmas, 249,—and Easter, 295;—during chanting of Exsultet, 288;—when Prioress enters or leaves, 103.

Stole: See Vestments, sacred.

Sub-Prioress: Directs Choir, 134 to 138;—corrects mistakes in rubrics and pronunciation of Divine Office, 119;—writes board of common offices, 139, 145, 148 and note;—replaces Prioress, 133;—prepares in Choir what is necessary for chanting of Martyrology on Christmas eve, 247;—makes list for adoration of Blessed Sacrament, 308;—arranges Chapter Room for Conventual Chapter, 401;—prepares interior parlor for elections, 381;—arranges Nuns in order for processions, 137.

Suffrages for the Dead: Office of Dead and Requiem Mass for Dead of Order on Nov. 15th, 334, 335.—Vespers of Dead on Monday, and when omitted, 336;—suffrages for Friars and Nuns of the Province, 338;—for Nuns not of Province, 339 and note;—for Nun of Monastery, 340 and note.

Sweeping of the cell and Monastery, 143;—when and how bell is rung for, 33.

T

Tabernacle: See Altar.

Te Deum: When chanted, see table in Appendix;—other occasions on which it may be chanted, 26, 27, 28.

Terce: See Pentecost.

Ternaries: Of what they consist and when take place, 337.

Thanksgiving after Communion, 246.

V

Veil of Ciborium: See Vessels, sacred.

Veiling: Takes place after perpetual Profession; who performs this ceremony, 377.

Veni Creator: Kneel for first verse, 58;—particular occasions on which it is said, election of Prioress, 385, and see the Manual.

Veni Sancte Spiritus: See Prayer, Chapter.

Versicle: See Versiclers, Lessons.

Versiclers: Appointed on board of common offices, 145;—what they intone and say, 186;—do not incline for Gloria Patri when saying it alone until after saying it,

192, 76;—when and how they fulfill their duty in Offices of double rite, 187;—of semi-double rite, of ferials and semi-double Office of Dead, 189, 97;—at Solemn Commemoration of Faithful Departed, 314;—order observed for several commemorations, 188, 165;—versicle of Antiphon of B. V. M. after Compline, 59, 190, 346;—at solemn Salve, 349;—versicles at Prayer and evening commemorations, 191;—light two or four wax candles for evening commemorations, 361.

Vespers: Hours at which bell is rung during year and in Lent, 18.

Vespere autem sabbati: Intoned by Versicler from her place at Compline of Holy Saturday, 292.

Vessels, sacred: Chalice and paten consecrated, 220;—of what the sacred vessels which touch the Sacred Species are made, 220;—the ciborium, lunette and pyx are blessed, 221;—the ciborium covered with veil, 209;—proper that ostensorium be blessed, 221;—how chalice loses its consecration, 222.

Vestments, sacred: Material and color of chasubles, stoles, maniples, copes and dalmatics, 216;—vestments necessary for Mass blessed, except burse and veil of chalice, 218;—when blessing is lost, 219;—should be burned if no longer suitable for sacred purposes, 217.

Visitation, Canonical: How to ring for Chapter closing Visitation, 36;—Mass of Visitation, see table in Appendix.

Voting: See Postulancy, Novitiate, Profession, Chapter of elections and Vocal Chapter.

Vows: See Profession.

W

Water, holy: When blessed, 237;—used on entering Choir, 99;—Choir, Chapter, Refectory, Cell, 46;—sprinkling with holy water, see Aspersion.

CONTENTS

Page

Preliminary Chapter on Religious Deportment 9

PART FIRST

THE CEREMONIES OF THE CHOIR

Section I

GENERAL RULES

CHAPTER I THE BELLS 17

§I When and How the Bells Are Rung for the Divine Office 17

§II Time and Manner of Ringing for Prayer and the Conventual Mass 18

§III Manner and Time of Ringing for the Angelus, the Salve Regina, Sermon and Some Other Ceremonies 19

§IV Certain Occasions on Which Both Bells Are Rung Together 20

§V Time and Manner of Ringing for the Dead 21

§VI The Domestic Bell and Its Use 22

§VII The Rattle and the Clapper 24

CHAPTER II THE DIFFERENT CEREMONIES OBSERVED IN CHOIR 25

§I When and How To Make the Sign of the Cross and To Strike the Breast 25

§II The Prostrations 26

§III The Entire Genuflection 27

§IV The Half Genuflection 30

§V The Profound Inclination 31

§VI The Semi-inclination 34

§VII The Slight Inclination 36

§VIII When the Choirs Face Each Other and When the Altar 36

§IX When the Choirs Stand and Sit 37

Page

CHAPTER III THE DIVINE OFFICE 39
§1 Preparation for the Divine Office and Entrance into the Choir 39
§II The Manner of Chanting and What Is Chanted 41
§III The Duration of the Divine Office 43
§IV The Modesty, the Demeanor, and the Customs To Be Observed in the Choir 43
§V The Manner of Leaving the Choir 46

Section II

THE DIFFERENT OFFICES OF THE CHOIR

CHAPTER I THE OFFICE OF THE PRIORESS 49
§1 The Duties Belonging to the Prioress 49
§II The Days on Which the Prioress Officiates 50

CHAPTER II THE OFFICE OF THE SUB-PRIORESS 51
§1 The Office of the Sub-prioress in the Choir 51
§II The Manner of Writing the Board of Common Offices 52

CHAPTER III THE OFFICE OF THE HEBDOMADARY . 55

CHAPTER IV THE OFFICE OF CHANTRESS 57
§1 What the Chantresses Intone 57
§II What Is Said by One, Two or Four Chantresses, at What Time and in What Place 60
§III The Announcement of Antiphons and Lessons 63

CHAPTER V THE OFFICE OF VERSICLER 65

CHAPTER VI THE OFFICE OF READER IN THE CHOIR 67
§1 The Reader of the Martyrology 67
§II The Lessons of Matins 70

PART SECOND

THE DIVINE WORSHIP

Section I

WHAT CONCERNS DIVINE WORSHIP IN GENERAL

CHAPTER		Page
I	THE CUSTODY OF THE MOST BLESSED SACRAMENT, THE RENEWAL OF THE HOLY OIL AND THE RELICS	75
II	THE ARTICLES USED IN THE DIVINE WORSHIP	77
III	THE OFFICE OF SACRISTAN	81

Section II

SOME PARTICULAR FUNCTIONS

CHAPTER		
I	HOLY COMMUNION	85
II	THE SEASON OF CHRISTMAS	87
	§I Christmas Eve	87
	§II The Feasts of Christmas, Circumcision and Epiphany	88
III	THE OFFICES OF HOLY WEEK	91
	§I Ceremonies Common to the Last Three Days of Holy Week	91
	§II Particular Directions for Holy Thursday	94
	§III Particular Directions for Good Friday	96
	§IV Particular Directions for Holy Saturday	97
IV	THE FEAST OF EASTER	101
V	THE MAJOR AND MINOR LITANIES	102

Page

CHAPTER VI THE FEAST OF THE ASCENSION AND PENTECOST 103

CHAPTER VII THE FEAST OF CORPUS CHRISTI 104

CHAPTER VIII THE SOLEMN COMMEMORATION OF THE FAITHFUL DEPARTED AND THE OFFICE OF THE DEAD 106

§I The Solemn Commemoration of the Faithful Departed 106

§II The Office of the Dead and the Manner of Saying It 108

§III The Suffrages for the Dead of the Order 111

PART THIRD

CEREMONIES PROPER TO CARMEL

Section I

COMMON EXERCISES OF PIETY

CHAPTER I EXERCISES OF PIETY TOWARDS THE MOST BLESSED VIRGIN 117

§I The Votive Mass of Our Lady of Mount Carmel 117

§II The Antiphon of the Most Blessed Virgin 118

§III The Litany of the Most Blessed Virgin 120

CHAPTER II MENTAL PRAYER IN COMMON 121

CHAPTER III THE ASPERSION AND THE EVENING COMMEMORATIONS 123

§I The Aspersion with Holy Water 123

§II The Evening Commemorations 124

CHAPTER IV THE DISCIPLINE IN COMMON 126

Section II

DOMESTIC CEREMONIES

Page

CHAPTER I — ADMISSION TO THE POSTULANCY, NOVITIATE AND TEMPORARY PROFESSION 127

CHAPTER II — THE EDUCATION OF THE YOUNG PROFESSED AND THEIR ADMISSION TO PERPETUAL PROFESSION, EITHER SIMPLE OR SOLEMN 130

CHAPTER III — THE MANNER OF HOLDING THE ELECTIONS 132

CHAPTER IV — THE CONVENTUAL CHAPTER 140

CHAPTER V — THE CEREMONIES OBSERVED IN THE REFECTORY 146

§I The Ceremonies Observed Before Meals 146
§II The Reading in the Refectory 147
§III The Ceremonies Observed During Meals 149
§IV The Mortifications in the Refectory 153
§V Grace after Meals 154
§VI Supper and Collation 156
§VII The Second Table 159

CHAPTER VI — THE EXACT OBSERVANCE OF THE PRESENT ORDINAL 161

Page

Supplementary

Chapter —The Private Recitation of the Divine Office 161

Appendix

I —Formula for the Confirmation of the Prioress 165

Appendix

II —Prayers Recited at the End of the Chapter of Faults 167

Appendix

III —Table of Masses and Offices Which May Be Chanted, and of the Matins for Which the Lay Sisters' Office is Doubled 172

Analytical Index 177

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